

THE  
EXPOSITOR  
AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## WE PRAY FOR PEACE!

*And still we pray for peace!  
That woeful war may cease—  
That bands of bombing plane  
Which play a direful dirge,  
That science, false, insane,  
That hate with awful surge,  
That rattling galling gun  
The imps of hell can drum,  
That firing bursting shell,  
That lulling poisonous gas—  
No more shall foully fell  
Our splendid youth en masse.*

*But do we pray aright—  
Help to blot out the blight  
That kills our children's lives?  
Repentant, God forgives.*

*Pray we for peace within  
The soul, that blood-cleansed men,  
Freed from the curse of sin.  
May have that peace. Amen!*

*That lasting joyous peace  
Which Christ alone can give—  
To misery surcease,  
Finis to war—we live!*

—Paul A. Kunkel.

## U.S. Population 156,405,000

The Census Bureau said Wednesday, May 14, 1952, that the population of the U.S.A. had climbed to estimated 156,405,000 persons by April 1; a margin of 2,706,000 over last year.

Vol. LIV

No. 10

OCTOBER, 1952

## CONTENTS



Life And Teaching of Jesus.....	329
Francis James Malzard	
Communism .....	331
Ensworth Reisner	
Editorials .....	333
Modern Idols	
Rear Wheels	
Church Methods.....	334
Insurance	
Newcomers Club	
Live-stock Gifts	
Plaster Mixes	
Dedication of Memorials	
When Be Thankful	
Why Join The Church	
Sermons .....	340
The Mark of a Christian	
W. Kirk Allen, Jr.	
Knowing and Doing	
Richard Braunstein	
My God and I	
William Goddard Sherman	
Junior Pulpit .....	338
This Is It	
Sky Adventure	
Illustrations, Johansen .....	351
Book Reviews .....	354
Topical Index .....	357
Buyers' Guide .....	358

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc.,

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y. Copyright, 1952. Entered as second-class matter at the Post Office at Cleveland, Ohio.

Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey  
Editorial Office  
East Aurora, N. Y.

Subscription Dept.  
The Expositor  
East Aurora, N. Y.

W. S. Ramsey  
Caxton Bldg.  
Cleveland, Ohio

Duncan MacPherson  
700 So. Washington Sq.  
Philadelphia, Penna.

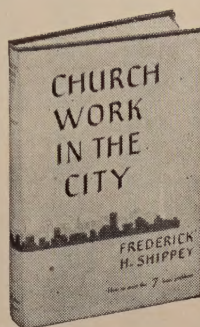


# CHURCH WORK IN THE CITY

*How to Meet the Seven Basic Problems*

**FREDERICK A. SHIPPEY.** What are the problems — and the opportunities of the city church? How can it minister most effectively to its people and its community?

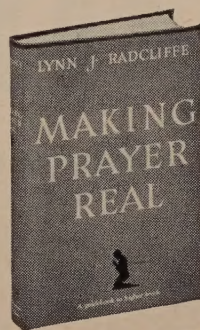
With these and other equally pertinent questions this timely, practical book deals forthrightly and constructively. Discerning and realistic, it is the result of a scientific study of Protestant church work in 150 United States cities. In nontechnical, readable language it explores the seven basic problems of urban church work — and provides tested principles and techniques for solving them. For everyone concerned with the work of the Protestant church in the city — an illuminating, challenging, and usable book. ILLUSTRATED WITH MAPS, CHARTS, AND GRAPHS. **\$4.50**



## Making Prayer Real

*A Guidebook to Higher Levels*

**LYNN J. RADCLIFFE.** In this book, Dr. Radcliffe is putting up signposts along a well-traveled road. He plainly marks out the route followed by millions of Christians in seeking a deeper experience in prayer than mere repetition of words. While *MAKING PRAYER REAL* offers no easy methods or secret short cuts to a fuller prayer life, it *does* provide help for all who want to pray more effectively, to be helped by prayer, to help others by prayer, and actually to feel God's Presence. **\$3**

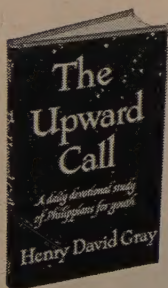
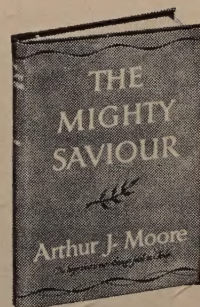


## The Mighty Saviour

*The Hope that Is Ours Through Faith in Christ*

**ARTHUR J. MOORE.** The impassioned pleading of a preacher who seeks to "do the work of an evangelist." These ten sermons by Bishop Moore are messages to bring salvation, to strengthen the faith, to brighten the hope of man with the familiar truths of the old, old story. Probing the heart, calling for a verdict, they provide comfort and inspiration — to make all Christians more confident of their faith and more assured in recommending it to others.

"The sermons here presented are positive proof that he is a great evangelistic preacher."—*Christian Century*. **\$2**



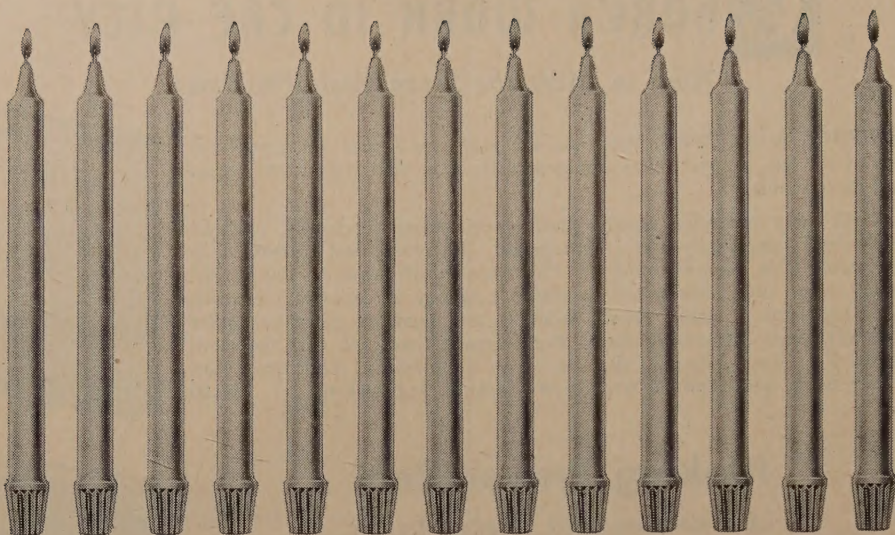
## The Upward Call

*A Daily Devotional Study of Philippians for Youth*

**HENRY DAVID GRAY.** These twelve weeks of daily devotions, written expressly for high-school and college youth, show that Paul's letter to the Christians at ancient Philippi is as applicable and valuable today as when it was written. Each weekly group of devotions consists of a reading from Philippians (the same passage to be used for an entire week) and, for each day, a related reading from another book of the New Testament, a brief meditation, and a closing prayer in free verse. **\$1.25**

*At Your Bookstore*

**Abingdon-Cokesbury**



## Like peas in a pod!

Maybe you've heard comments like: "Last shipment, our candles smoked." . . . or "Some burn faster than others," etc. The person you heard was *not* an Emkay customer.

*Emkay guarantees its candle quality.* So to measure up, every candle must pass inspection at every step in Emkay's modern production process. Everything from wick to wax must be exactly right *all* the time. That's why your Emkay Candles are so uniform in quality . . . why each candle burns so long, so evenly, so cleanly—

As perfect a symbol as a candle can be.

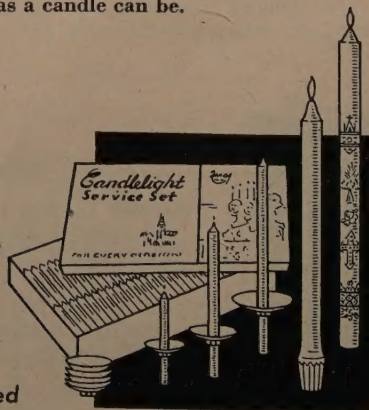


*A Division of*

**MUENCH-KREUZER  
CANDLE CO., Inc.**

SYRACUSE 1, N.Y.

New York    Chicago  
New Orleans  
Los Angeles    San Francisco



*Flame tested Church Candles for Every Need*

# The Life and Teachings of Jesus

FRANCIS JAMES MALZARD

*Not often does the EXPOSITOR give you readers a series of articles from the same pen. When it does, it means a hearty feast has been prepared. The first course of such a feast is presented below. Eds.*

**T**HE central message of Jesus is in the word REPENT. That word really means CHANGE YOUR WAY OF LIFE. The apostle Paul tells us that God was in Christ RECONCILING THE WORLD UNTO HIMSELF. One of our best known Christmas hymns contains the line, "God and sinners reconciled."

In one of his recent books, Dr. Leslie Weatherhead uses this phrase, "Every idea about God is wrong if, when truly understood, it conflicts essentially with the picture of God which Jesus Christ gave to the world in His words and in His life." At the beginning of the Old Testament we find man in a semi-savage condition. He thinks of God "walking in the garden in the cool of the day." God is localized on Mount Sinai surrounded by fire and smoke, thunder and lightning. The people were warned not to approach the mountain lest they be killed. Jesus told us GOD IS SPIRIT AND THEY THAT WORSHIP HIM MUST WORSHIP IN SPIRIT AND IN TRUTH. The people so feared God that they asked Moses not to let God speak to them or fear they would die. Jesus said "When we pray say 'Our Father.'" In the books of Samuel and Kings, God is said to love His chosen people but to hate all others. The New Testament tells us that GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON.

Gradually, the idea of righteousness grew in the Old Testament. When the Israelites were told to leave Egypt they were told to steal everything they could get their hands on. (Exodus 3:21-22.) "Ye shall spoil the Egyptians." But the prophets, a thousand years later, preached strict righteousness. God demanded that His people "do justly, love mercy and walk humbly with their God."

Jesus went a long way further. Jesus taught (Matt. 5:39-40) "If a man smite thee on thy right cheek turn to him the other also. . . if he take away thy coat, let him have thy cloak

also." "Whosoever compels thee to go a mile with him, go with him twain."

In Jesus, then, we have the full revelation of God. From the half savage people who "spoiled the Egyptians" and who butchered the Philistines, through the prophets who taught righteousness through law, on we go to God in man, reconciling man to God and teaching that God is love. Such love that He gave . . . His only begotten Son.

If the question were asked of almost any Christian, "For what purpose does the Christian Church exist?" the answer would be "To teach the world about Jesus." If a further question followed, "Why does the Church want to do that?" the answer would be to the effect that Jesus is the savior of the world. The world will be saved from its misery when it accepts the teachings of Jesus as the rule and guide of life. All this is well, but you cannot follow the teachings of Jesus unless you have a clear understanding of His life. If you asked a Hindu scholar whether Krishna was a myth he would laugh at you. What difference would it make?" he would ask. "We follow his teachings, it matters not whether he ever existed or not." But Christianity is not a system of philosophy. It is a way of life. Therefore, it matters supremely whether Jesus really existed or not. Jesus came to teach humanity what God is like and to reconcile man to God. "God was in Christ reconciling the world to Himself." To do that Jesus was born as a man is born, lived as a man lives, and died as a man dies. A man who had parents, friends, brothers and sisters; a man who knew by personal experience the joys and sorrows of human life and who taught us how God would react to those experiences.

One of the worst disservices done to the Christian religion is the picture of Him as it is often presented. One of the so-called "gospel songs" tells of Jesus living in "Ivory Palaces." To build an ivory palace one would have to kill hundreds of elephants and I can't think of God doing that. The same song (it is not a hymn) tells of Jesus wearing garments

"so wondrous fine." I can't find that in the Bible. The Jesus of the Bible had not where to lay His head and was clothed in a robe without a seam, the coarse dress of the Galilean peasant. The Bible knows nothing of Jesus with a halo about His head. He was a carpenter from a little town so insignificant that someone asked whether any good ever came out of Nazareth.

Then again we play up the story of His birth as an adjunct to Santa Claus. We celebrate His resurrection by getting a new Easter bonnet. Then we forget it altogether.

I propose, therefore, for a few issues of *The Expositor*, to make a study of Jesus, of His life, of His manner of life, of His teachings by word and by deed. He came preaching "The time is come, repent and believe the gospel."

My text for this first meditation will be Galatians 4:4. "When the fulness of time was come, God sent His Son." God sent Jesus into the world at the proper time. To understand that statement we must look at the ages that came before. In the Old Testament we have the Jewish background. Read the book of Judges and you find a semi-savage people invading Palestine. The cruel and dishonest practices of which they were guilty make one shudder. The atrocities perpetrated by the Israelites and recorded in the Books of the Kings, the bloody wars and the shameful sexual excesses make it impossible to use a good deal of the material in public reading. Then we have the prophetic age. Remember, prophets were not fortune tellers. Prophecy is not history written in advance. Prophecy is PREACHING. Occasionally a prophet did tell the people of something that would happen to them if they pursued a certain course. But the Hebrew prophets were great preachers of religious morality. The thundering denunciations of Amos followed by the winsome appeals for repentance spoken by Hosea. The majestic poetry of Isaiah and Zechariah. The persistent faith that God would reveal Himself when the proper time came, all this prepared the Jewish world for the coming of a Messiah. The hymnody of the Psalms and the worldly wisdom of the Proverbs, plus the fierce nationalism of such phrases as "I will stir up thy sons, O Zion, against thy sons, O Greece." Now, all this is gone. Rome has conquered the world. An Idumean puppet is on the throne in Jerusalem. Worldly Sadducees in the priesthood have charge of the Temple services and they themselves are hirelings of Herod.

A remnant remained. That was Isaiah's phrase . . . the remnant. Examples of this are the carpenter and his wife in Nazareth. How their home life was reflected in the stories Jesus and others told. A woman making bread and baking it in an oven heated by the grass of the field. A woman sweeping out the house to find a lost coin. Children playing and squabbling in the market place. A prospective mother visiting her cousin in the hill country. A farmer hiring help to harvest his crop. An old man in the Temple court "waiting for the consolation of Israel." An old lady, many years a widow, spending her time in the sanctuary. Simple folk who had not bowed the knee to the power of Rome or kissed the feet of the grafting priests.

Outside the Jewish race we have another background for the coming of a Savior. Matching the prophetic message of Israel we have the learning of the sages of Greece. This, too, had gone, crushed by the militarism of the Roman conqueror. Sages from the East were watching for a star. We don't know much about those men but it is obvious they were not kings, as the story books make them, but students. Just as Simeon was looking for the consolation of Israel, so were these students looking for someone, they didn't understand who, that would save the world from the slough of despond into which it had fallen.

When the fullness of time was come . . . God sent His Son. The two backgrounds met. Rome issued a call for a census. A man named Quirinius was in charge. The carpenter of Nazareth had to be counted, not in his residence but in the city of his forefathers. So to Bethlehem they went. Some shepherds watching their flocks received a message. The innkeeper of Bethlehem was too busy with the visitors who wanted to claim the city of David as their home and had no time to think about a coming Messiah. From outside Judaism the sages came following the star. But Herod, the Roman puppet, did not understand. The people of Jerusalem were "troubled."

The new day had dawned. But the world did not know it. It was thirty years before any manifestation was made. This is important. Jesus was born as a man and, as a man, He had to grow and develop. It was during those thirty years He learned what life was. He saw children playing and He played with them. He knew the problems of home life because He lived through them in His parents' home.

No longer is God a far-away being. No longer does He appear attended by the seraphim. God was in Christ reconciling man unto Himself.

# "COMMUNISM"

ENSWORTH REISNER

THE ancient Greeks had a mythological story about a great strong hero called Achilles, who was made impervious to wounds by the gods. The only exception was that portion of his body just above the heel. Of course, that is where his enemy's sword finally found him. Ever since that time we all that part of our anatomy the Achilles tendon, as if to remind us that a man is no stronger than his weak spot. The weak spot in time of danger must be more carefully guarded than all the rest. Americans have such a weak spot. It is the Achilles tendon in their national character, and the Communists are seeking every means of destroying us at that weak spot. All our strength and goodness will avail us nothing if our national unity is severed at that one spot.

What is that weak spot? It is a growing tendency to be a house divided. It is the natural, though immature, feeling to regard everything in terms of a fight,—of the good cowboy against the bad desperado,—of the saint against the sinner,—of the hero against the villain,—of the true religions against the false,—of our noble boys against the big cruisers on the other side,—of the godly against the ungodly. And, of course, like any devotee of a western movie, we, in our own imagination, always consider ourselves to be on the side of the righteous as opposed to the unrighteous.

The corollary of this childish approach to life is to consider everything that is ours—our team, our nation, our church, our idea, our business practices, our political party, as right, and all others wrong. This is exactly what the scribes did, who came down from Jerusalem to listen to Jesus when He was preaching in Galilee. Because the Master differed from their established ideas they said He was possessed by Beelzebub, the prince of demons. They considered all that they did as righteous, therefore, it followed in their thinking that just inasmuch as the Master differed, He was unrighteous. Jesus went right to the heart of the matter and said, "If a house is divided against itself it cannot stand." Life is not a

constant fight against life. If it were, even Satan, could not stand.

That supervisor who causes you so much trouble at work is not completely bad and you're not completely good. The Russians are not completely bad nor the Americans completely good. Truman is not completely bad, nor is Eisenhower completely good. Acheson is not completely wrong and McCarthy completely right. The waves of the ocean do not batter against each other. They flow together. A marriage is not a civil war of male against female. Even though there is conflict, it is for the mutual advantage of both. No, life is not a division. It is a unit. It is not a clashing, though there may be an occasional dissonance. "A house divided cannot stand."

Why should we take so much time to reiterate this fact, which should be obviously true to all of us. One reason is that we are in a great political campaign in which one of the major issues is Communism, here and abroad. Americans are in danger of falling prey to Communism in their very effort to overcome it. The greatest secret of Communism lies in its ability to exploit humanity's immaturity. Thus it may exploit our immature love of a fight.

This characteristic of Communism is the foundation of its most popular appeal. Communism, itself, likewise says that life is an eternal conflict, a fight, a warfare, so it appeals to the immature mind as an enticing enemy or an intriguing friend. If Communism cannot force you to become an abject slave it seeks to force you to become an enemy. In either case, Communism is satisfied. That is why I say that if we in America permit ourselves the childish luxury of seeing life as divided, instead of unified, we will be doing exactly the same thing as the Communists and although we are their apparent enemies, we will, in effect, have become their actual victim. Life is not a division or it could not stand. "A house divided against itself cannot stand." Life is not a war. It is a brotherhood.

If we are to understand Communism, we should see that it is a kind of religion. It has its dogmas which are as carefully built up as the dogmas of any church. Its god is an

abstract idea called dialectical materialism. Its prophets are Marx, and Lenin. Its interpreter and high priest is Stalin. Its scriptures are "Das Capital." Its practice, discipline and worship are directed by the comintern in little "cells" and groups. But its basic idea is the division of things. The basic idea of Christianity is the unity of things. "A house divided against itself cannot stand."

Now what is this basic idea which is described as dialectical materialism which we have referred to as the god of Communism? Unless we understand the sharp contrast between Christianity and Communism it is difficult effectively to oppose Communism.

Dialectical materialism says that all life down through history has been a war. First a war between master and slave until eventually the slave forced his way to freedom and became a serf opposing the medieval overlord. Then the serf fighting his way, became the bourgeois or capitalist. But the fight kept on for the capitalist, created a proletariat or worker's group. Now they are fighting the capitalists. It is always divide, divide, divide, and the Communists seeing this process of history, say that the only possible way for the universe to continue is a process of dividing, fighting and eternal warfare, until the whole world becomes Communist.

Since life is a warfare of survival, any means are justified in this war, any morality proper which will continue the law of divide—the dialectic. Whatever will make the opponent of Communism more viciously opposed to Communism, this helps Communism. Their idea is that the closer we come to warfare and violence and complete division, the more Communism will succeed. It is because their dogma demands it that Communists try to make their opponents as evil and as violent and as wrong as they themselves are. They too, are "a house divided against itself." Eventually if Christian belief is right, such a house cannot stand and when it falls it will pull with it all who dwell in its belief. This is why many former nazis are now avid Communists.

How then is it possible to dispose of this strangely enticing dish of Communism which is being so loudly touted in our present political barbeque? First of all, by understanding its demoniac allure. And second, by realizing that we will not overcome it by childish opposition to it. And third, by realizing that the

only real answer to Communism and its destructiveness is by a growth in real christianity and its creativeness. The answer to Communism in the State Department is a change from an irreligious disinterest to a profound conviction that Christian belief must formulate all of our foreign policy and must be uppermost in the minds of the people who work for the State Department. Nothing less will answer the problem of the question of Communist influence in the State Department.

Some years ago I met Nathan Witt, then the head of the National Labor Relations Board, and one of the most influential Communist party figures in the government. We have a project designed to mitigate labor conflicts through the intercession of local religious leaders and so eliminate some of the labor warfare in American life, in the name of Christian brotherhood. But the body blow of essential blocking came not from Nathan Witt alone, but from innumerable others who were, I am sure, not Communists, but neither were they Christians. They believed that labor and capital would always have to fight, that the economic house really was divided against itself.

Whittaker Chambers has made the statement that Communism will, in the end, be defeated only by former Communists, those who know the true evil character of Communism, and who clearly understand its power yet have so completely changed from its negative, divisive belief into a firm Christian belief in the positive unity of life. Speaking about his fervent desire to give his former Communist associates every opportunity to repent, change and unite with the rest of us, and yet carry through his witness against Communism, Whittaker Chambers has written this, "I would suggest too that the source of what at last made it possible for me to bear witness against Communism as a power of evil, lay close to the source of what made it necessary for me to bear witness of mercy for the Communists as men. I do not know why, but I sense that the witness of mercy will unlock the possibility of a cycle of redemption, and that any other locks upon men the old coils of hatred multiplying new evil." Life is either a division, immature, vicious, fighting, full of hatred, or else it is unity, loving, redeeming and merciful. That is the religious answer to the political issue of Communism. "A house divided against itself cannot stand."

# The Editor's Columns



## Modern Idols

**W**E LIVE in a materialistic age which has created its own extraordinary pantheon of gods and goddesses. There are many things which we take for granted as harmless which are really objects of man's adoration and worship. The ancient saint and modern pagan have this in common: they are both mystics. The difference between them is the saint is mystical about mysteries and reasonable about facts; the modern pagan is ignorant about mysteries and mystical about facts. He is mystical about Speed, Romance, Omniscience, Sports, Progress, Glamour, The Regular Guy, The Racing Form, and other gods of this culture. Being ignorant of mysteries, the pagan has endowed the matters which should be accepted without special reverence, with a curious and fanciful holiness.

It is certain that there can be no real restoration of Christian Faith until Christians understand these spurious mysticisms of our time, to which, in many cases, Christians themselves are addicted.

One of the idols of America is Bigness. Nature will tolerate Bigness for just so long. Many centuries before this, the heavy tread of mammoths and leviathans had been heard on this planet. After their passing came silence. Silence unless one listened closely for the scratching of tiny creatures. These tiny things of wisdom watched the giants black and bloody against the sky strong in the glory of battle. Later, they had feasted at the requiem, these tiny things and had grown strong. The atom bomb is very small. New York, London or Moscow will make fine targets, but never Nazareth. Nazareth is too small to bother with. Nazareth will survive.—*Redeemer Record*, St. Paul, Minn. (From a book by Ed Willock.)

## Rear Wheels

**A** VISITOR from another state was driving with a horse and buggy through the State of Maine. He stopped a native farmer and asked him how much longer the hill was up which he was driving.

"I have been going up this hill for two hours. Isn't there any end to it?" "Hill?"

the farmer replied. "There isn't any hill. You've lost your hind wheels."

The difficulty was not with the contour of the outer world. The external world around him. It was due to a breakdown of the inner structure. Most of our difficulties today are within ourselves. We must rebuild our own souls before we attempt to build the world. All victories are won within the soul before they are achieved in the world outside.

We once watched a man try to saw through a pine board. The process was halted by the binding of the saw. Demonstrating a fit of temper, the carpenter jerked out the saw, called it a name and threw it across the yard. The saw was in poor condition, but it was not the fault of the tool. It was the fault of the man. He neglected to keep it sharp. His task was hindered because he was careless.

If you keep your head, you will keep your hind wheels.

When you think, your saw will be sharp.

The tool and the task—and the craftsman—are related.

The stars will fight against us when we fight against the stars.

Wherever you go you will find yourself. Emerson said when he went to Naples: "Who should I find but Emerson."

The reason why things go wrong may be because we are wrong.

—Richard Braunstein

## Let the Face of God Shine Through

The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky,—  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.  
But East and West will pinch the heart  
That can not keep them pushed apart;  
And he whose soul is flat — the sky  
Will cave in on him by and by.

—Edna St. Vincent Millay.



# THE CHURCH AT WORK

## Valuable Insurance

Your Church is no doubt insured against damage by fire and storm. It should carry a personal liability policy to be on the safe side. But is it insured against having to pay two salaries, should its minister become incapacitated? In such an event it would have to pay its minister's salary plus the salary of its "supply" minister.

You are carrying accident and sickness insurance to serve you in times of need. For exactly the same reason your Church should carry protective insurance against your incapacitation. A serious business risk involved, but it can be cared for. The smaller the Church, the greater the risk, for the operating budgets of smaller Churches are not set up to carry two salaries at the same time. Such a contingency might well bring disaster upon a Church or its pastor, or both, as it has more than once.

The Ministers Life and Casualty Union, Minneapolis 4, Minn., will be glad to give you full details of this valuable protection for your congregation. Ask them for it.

## Trout To Do Their Bit For Cause of Education

Trout to help build a college, according to a report from Traverse City, Michigan, Sept. 16, 1952, when Gerald Oleson announced that although the regular trout season was closed earlier in the week, he would open his trout farms to any trout fisherman, from Thursday until the end of the month,—fishermen to pay 10 cents an inch for any they catch, with payments to be added to the building fund of Northwestern Michigan College. Mr. Oleson forecasts enough of his big brook trout will be taken to raise \$5,000.

## The Newcomers' Club

Has your church a "Newcomers' Club" sponsored by both men and women of the congregation? Has your local church federation sponsored effort to greet, call on, and offer assistance to newcomers in the commu-

nity? If inspiration is needed to support the idea of fellowship, neighborliness, and brotherhood as a basis for Christian living get Bernard Judd's biography of Archdeacon R. B. S. Hammond, called "HE THAT DOETH!" (Marshall, Morgan and Scott). Because he believed in *doing* the Word, and got things done, Bob Hammond was one of Australia's greatest citizens and best known Christians, a member of the Anglican church, but he belonged to all churches. His favorite text was "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

During the 25 years he was vicar of St. Barnabas in George Street, many took heart from the message he set up at the entrance,—"Failure is not final!" During a seamen's strike he listened to one speaker after another, addressing the strikers, and then asked if he might say something. "What about?" they demanded. "About a man who went on a strike because the wages were too high," and they agreed to hear him. Standing on an upturned packing-case on the wharf, Bob Hammond delivered a hard-hitting talk on "The wages of sin is death, but the gift of God is Eternal Life." To learn and understand the difficulties of finding and holding a job in the laborer's realm, he grew a beard, dressed in working togs and spent three months in Tasmania. Hammond's Hotels were one of his practical provisions for men during the depression. His greatest single achievement was the foundation of Hammondville, which enabled families from crowded areas in the city to move into the country and have their own homes. About drinking he said: "Alcohol promises you heaven and gives you hell."

Bob Hammond was said to be somewhat impatient and indeed distrustful of committees. He said that "if Noah had had a committee he would never have built the Ark." Like all great souls, he suffered a great deal from carping criticism of little men; a busy man, he suffered at the hands of time-wasters, who wanted a "quiet half hour with him." These were seated near a sign which read: "If you have an hour to spare don't spend it with someone who hasn't!"

Like all DOERS, he had difficulty with organizations and committees and groups who sought to "fit him into a mould." C. Irving Benson, concludes his review of Judd's biography of Bob Hammond (Melbourne Herald) with these words: "He was loved by the people he served and was well known to the angels before he went to Heaven."

## **Livestock Enroute to Tokyo School Gift From U. S. Farmers**

A Protestant Church leader, a dairyman in private life, visited International Christian University near Tokyo last year, and looked over its little herd of Holstein cattle. Ernest Greenough, Mercedes, California, decided the college needed some Jerseys also. He came home and started doing something about it. On September 11, 1952, a report was flashed from San Francisco by the Associated Press that "the freighter President Pierce is on its way to Japan with 21 head of prime cattle, mostly Jerseys; also 6 hogs and 7 sheep. Also aboard was Mr. Greenough. The cattle are gifts from California farmers; the hogs and sheep from Iowa farmers, under the leadership of Dr. Benjamin Bobbitt, pastor of Central Christian Church, Des Moines.

Mr. Greenough said "the cargo is a way of proving that brotherhood of man is more than mere words under the democratic way of life."

## **"Glass Balloon" Concrete, Plaster Mixes Perfected**

Armour Research Foundation of the Illinois Institute of Technology reports from Chicago, Sept. 19, 1952, "a new building material making possible lower construction costs and providing increased strength with reduced weight.

The material is described as "a fine grain, light-weight aggregate consisting of tiny glass balloons, about the size of grains of sand, made by blowing individual grains of clay in a special furnace, process under development for four years," according to John Neff, Assistant Chairman of the Ceramics and Minerals Research Department of the Armour Foundation, and continues that "concrete mixes using the new material in place of sand and other aggregates are very fluid, even though water content is low. The fluidity means that for the first time in building history, contractors can fill forms with concrete pumped through rubber hoses, lowering construction costs through the virtual replacement of shovels and awkward metal hose now used. Concrete, mortar, and plaster made with the material have proved to be strong and light, with good insulating qualities."

"The high strength of plaster made with the aggregate will allow thinner coatings of plaster on walls than are now used. Plaster board, too, can be made thinner and lighter while retaining adequate strength."

Pastors and committees contemplating building, rebuilding or repairs should inquire at local dealers of building materials about this new product, before setting up plans and budgets.

## **New Money Order Service At Savings Bank**

It may be that the new Money Order Service announced by the Erie County Savings Bank, Buffalo, N. Y., will be available in your local banks. The money orders may be obtained by anyone by simply going to a money-order window in the Erie County Savings Bank. It is "not necessary to fill out an application or requisition; the money-order with the dollar-amount imprinted by a check-writing device permits the purchaser to fill in the name of the payee and his own name; it is then ready to be used as a check. The stub attached, to be retained by the person buying the money order, is a receipt. The charge by the Erie Co. Savings Bank is announced as 10 cents for the money order in any amount, up to \$250. The new service is made possible by establishing an electronic punch card accounting system, which automatically sorts the checks upon their return. The service is available to depositors and non-depositors. Inquire about the service at your local bank.

## **"Fishing-Season" in the Church Always in Order**

"Charlie Butler never lets me forget that we are out of fish," writes Dr. C. Irving Benson, Melbourne, Australia, "and that it's a disgrace to go home with an empty basket."

Charlie Butler, described as one of the best-loved identities of Queenscliff, with simple, transparent goodness, in teaching others how to fish, unconsciously teaches them much about the art of *living* and *doing*. "I can bring you out, but I can't put the fish on your hook," he says, and then "taught me how to *hold* my line *sensitively*, to know the difference between the bite of a Whiting trout or leather-jacket, and the right pull to hook different fish."

"He often reminds me of the minister who was asked if he was getting conversions in his church, answered apologetically, 'Well, not exactly, but we are influencing some people.' What would you say to the fisherman bringing his boat in, who when asked how much fish he had caught replied, 'I didn't catch any but I've influenced some.' Fishers of men, How's the fishing?"

## **The Holy Spirit Needed By Every Believer**

The coming of the Holy Spirit into our individual lives means the power of God in immediate contact with our own lives. God was no longer remote to the group gathered in the Upper Room; Christ was no longer an external fact, but an indwelling presence. He

had told His followers that it was best that He return to the Father, so the Holy Spirit could come to help them carry out the work of making known the fact of salvation for any who would hear and believe.

The coming of the Holy Spirit wakes us up, releases our powers, and quickens our desire to spread the *good news*. Because the Holy Spirit makes faith real and vital, it is natural to translate that faith into action. If you need assurance of this, Stuart R. Oglesby's volume, "YOU and THE HOLY SPIRIT", available at your book store, library, or from Knox Pub. House, Richmond, Va., at \$1.50, will build faith and determination within you. You will read this volume repeatedly, if you are convinced, as were the disciples in the Upper Room, that the assignment you accepted is too big for a human. That realization opens the way for the coming of the Holy Spirit.

### **Universal Bible Sunday December 14, 1952**

The theme for Worldwide Bible Reading from Thanksgiving to Christmas is "The Word of Life!" Bible-reading is something that must be learned by many who profess to be followers of Jesus Christ. If you have not received advance material and poster from the American Bible Society, 450 Park Ave., New York 22, N. Y., a postal card addressed to them will receive prompt attention.

### **The Dream of the Hungry Man**

The article by the Rev. Frank W. Boreham on the subject, "The Dream of the Hungry Man", appears on page 260, December, 1928, issue, volume 30.

### **When Should We Be Thankful?**

ALWAYS! It is easier to centralize our thanksgiving in one season of the year, but we need to be conscious of the reality that God's blessings are not limited to one season of the year. They are new every minute, every hour, every day; they are endless, and constant,—IF we are able to comprehend our own limitations, when we are not aware of God's love and constant blessings. It is well enough to emphasize our gratitude for God's love at one season of the year, when surrounded with His gifts of food fresh from the harvest. This will be especially so this year, when we are continually reminded of the millions and millions of humans over the face of the earth who lack these blessings, to a degree incomprehensible to us, so greatly blessed. Instead of dwelling upon our good fortune, let us determine this

year of our Lord, 1952, to translate our gratitude into deeds.

In Justice William O. Douglas' volume, "Beyond the High Himalayas", published by Doubleday, we are told how Christians can translate their endless blessings into *deeds*, by teaching the peoples of many nations how to make and use equipment for raising food to sustain their bodies; how to prepare the soil, and how to harvest what is sown and translated into food. Every congregation in the USA, any and all churches, can afford to have a hand in such a program, sponsored by persons who understand the habits, languages, and needs of specific peoples, rather than government agencies. There are many persons in the membership of our churches fully able to activate such plans, and there are men like former Senator Judd from Minnesota; George Sokolsky, Frank Laubach, whose knowledge of these areas and the needs of the people is available at anytime it is sought. Let us *DO* Thanksgiving this year in the Name of the Lord, Jesus Christ!

### **That Boy**

This sermon on the text, "A wise son maketh a glad father." Prov. 10:1, was written by the Rev. David G. Jaxheimer, for a "Father and Son" gathering, later printed in *The Expositor*.

### **Speaking In Public**

There are still a limited number of "Speaking in Public" by Arthur Stevens Phelps, formerly of Berkeley Baptist Divinity School, available at the old price, \$2.

### **Dedication Service For Memorials**

"The Memory of the Just is Blessed"

Prelude—"Andante Cantabile" — *Tschai-kowski*

Doxology—

Invocation—

The Lord's Prayer (In Unison)

Hymn: "For all the Saints Who From Their labors Rest"

Scripture Reading—(Pastor)

Anthem: "Sing Alleluia Forth"—*Buck*

Reading of Memorials—(Deacon)

Prayer of Dedication—(Pastor)

Hymn: "Hark, Hark, My Soul"

Address (Visiting Pastor)

Solo: "These are They . . ."—*Gaul*

Benediction and Silent Prayer

Response by Choir or Quartette

Postlude: "O Sanctissima"—*Lux*

## Letters From God

Why should I wish to see God better than this day?

I see something of God each hour of the twenty-four, and each moment then;

In the faces of men and women I see God, and in my own face in the glass;

I find letters from God dropped into the street, And every one is signed by God's name.—*Walt Whitman*

## "Kaffee Klatsches" found Building Church Groups into Families of Planners and Doers

Pastors interested in bringing people together "over a cup of coffee", after a church service, or other convenient hours during the week, will be interested in the 8-p bulletin on "After-Service KAFFEE KLATSCHES? for bringing new unity to U. S. Churches", released by

Selvage & Lee  
1 East 43rd Street  
New York 17, N.Y.

## GAMBLING! How Wrong Is It?

Gerhardt Mahler's 12-page tract on this subject may be ordered from Concordia Pub. House, 3558 So. Jefferson, St. Louis 18, Mo., 10c, tract No. 168.

## Why Should I Join the Church?

1. To develop faith and character,—plain goodness. "The church is not a gallery for the exhibition of eminent Christians but a school for imperfect ones."—*Beecher*.

2. To give to the church, as well as to receive from it. The church is not a dormitory or rest camp; it is a place for workers, a front-line trench in the war against evil and sin.

3. To pay a debt to God and country, state, community and home for what each of us have received through God's grace and the Holy Spirit, without which all would lapse into barbarism and press its way to perdition and destruction.

4. To keep memories of dedications and great aspirations of youth alive,—memories of years that are the glory of youth.

5. To keep hope alive,—hope that lives when promises are withered and faded; hope that paves the way to a new start; hope that lights the path to peace; hope for eternal life; hope that permits us to set our sails toward the route shown us by Jesus Christ.

6. To re-inforce strong men in the church, who need courage based on the help and pray-

ers of all believers; to encourage the weak to greater faith, hope and activity; to rebuke the rascals in it who need the example and contact of believers and doers, "according to His will."

7. To demonstrate our readiness to become an active partner with Jesus Christ and the Holy Spirit to carry out the Will of the Father among those who place their faith and trust in Him.—*Daniel A. Poling*.

## Beverage Alcohol

Miami Church Leaders urge the Nation to demand of Presidential Candidates their public pledge to rid the land of beverage alcohol, and issue the following appeal, as of July 20, 1952:

"Ours is the privilege. Now is the opportunity. And, before God, we are under obligation to render a special service to our people and all citizens in our beloved Nation.

"We must insist that all candidates aspiring to the highest office of honor and responsibility in our Nation, The Presidency, give a clear and definite pledge of their position with regard to alcoholic beverages.

"We are in gravest peril if the office of President of our Nation is not reserved for a person of ability, integrity, sincerity and sobriety. Our Nation is in gravest peril if immediate steps are not taken to stop the constant encroachments on health, security and sanity of beverage alcohol.

"This letter is written to you, hoping, praying and trusting that you will lead every Church and Ministerial group in your acquaintance to send telegrams to all Presidential candidates asking them to tell publicly where they stand and what remedies they propose to rid our land of alcoholic beverages. We suggest a copy of telegrams be given to newspapers, radio and television stations.

"Pledging our wholehearted support and seeking and praying for yours, we remain, Sincerely yours in Christ.

Pastors everywhere are invited to address comments to Rev. Edw. W. Ullrich, 261 N. E. 23rd St., Miami 37, Fla. The slogan adopted for the campaign is

"If Liquor stays, our Nation Goes—  
If Liquor goes, our Nation stays."

## Tracts

Opportunity is everpresent for the distribution of TRACTS. Pastors find that laymen welcome the privilege of placing tracts in cars parked near churches, or in active business areas and parking grounds. Tracts make acceptable inclosures for any mailing. The American Tract Society, 21 West 46th St., New York 19, N. Y., offers samples of the following:

They take your tie, belt and suspenders!  
30,000 per Day.  
Missing, Yet Saved.  
Our Freedom in Christ. (Reformation)  
To a New Convert.

It Happened at Camp.  
Not Good Enough for Heaven—  
Not Bad Enough for Hell.  
Safe for Childish Feet.  
Honestly!

# JUNIOR PULPIT

## Growth in Spirit!

We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you cannot accomplish it unaided.—*Phillips Brooks*

## The Largest Life

There is a beauty at the goal of life,  
A beauty growing since the world began,  
Through every age and race, through lapse and strife,  
Till the great human soul complete her span  
Beneath the waves of storm that lash and burn,  
The currents of blind passion that appall,  
To listen and keep watch till we discern  
The tide of sovereign truth that guides it all;  
So to address our spirits to the height,  
And so attune them to the valiant whole,  
That the great light be clearer for our light,  
And the great soul the stronger for our soul;  
To have done this is to have lived, though fame  
Remember us with no familiar name.  
—*Archibald Lampman.*

## Let Me Keep the Glow of Wonder

Lord, let me keep the glow of wonder  
At the starry host's unhurrying wheel.  
The drum-tapped tidings told by thunder,  
And the sea-bowl's moonlight of molten steel,  
Give me, as now, to view hereafter  
A fairy's flight on the fire-fly's wing,  
And to hear the lift of elfin laughter  
In the bubbling mirth of a mountain spring.  
Grant me to guard that morning splendour  
That lighted on Eden undefiled,  
To walk in the garden among the tender  
Buds that dream in the heart of a child.  
—*Author not known.*

## Life

Let me but live my life from year to year,  
With forward face and unreluctant soul;  
Not hurrying to, nor turning from, the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but with a whole  
And happy heart, that pays its toll  
To Youth and Age, and travels on with cheer.  
So let the way wind up the hill or down,  
O'er rough or smooth, the journey will be joy:  
Still seeking what I sought when but a boy,  
New friendship, high adventure, and a crown,  
My heart will keep the courage of the quest,  
And hope the road's last turn will be the best.  
—*Henry van Dyke.*

## This Is It!

"*The hour is come. . .*" John 17:1.

Most of us have heard the radio program, where the announcer says, "Time marches on!" and although we know what he means, we also know that many times *time* seems to stand still, and at other times things move so fast that we doubt our ability to keep up to the schedule. No, time doesn't march.

If it were true that "Time Marches On!" life would be much more simple for most of us, because we could get ready for the MARCH, see it through for a spell, then get ready for the next time. When we study the life of Jesus, we know that he lived a very quiet life, in a small village, the son of a carpenter, and a carpenter himself, until he was 30-years old. Then, suddenly, things changed for him, because he came to live on this earth to teach men about God, his Father. After giving his life to teach men about God, and his love for them, he went back to the Father. Jesus did all these things in a very short time, about 3-years, although we know that he was preparing for these 3 years all through the other 30-years.

We, too, spend many hours, many weeks and even years preparing for the things we expect to do,—going to school to learn how to read and write, how to use figures, about history, geography, and we sometimes wonder if it is all necessary; at home, as we learn to talk, walk, dress ourselves, we learn many other things,—how to take care of things, to be kind and considerate of others, to tell the truth, to obey the law, even after we have started to school; also, we learn about the love of God, to begin with through the love of our parents, brothers and sisters, playmates. But, it does not take long before we understand that he have our own special interests, we can do some things well, and other things we can't do, and don't want to do, yet, we are told to do them whether we like them or not, because a time will come when we have to face a test, an examination, and we must be prepared for it, or we don't pass, and this would make our personal problems into something we might not like to face. Most of the things in life, even as children, with which we come face to face and have to make a decision don't require examinations, but they are tests, nevertheless, whether in school, on the playground, or in the home.

Now, preparing for any test, regardless of what it is, means long and careful training,

to that we do the right thing as a matter of habit, and do not lose our heads and go off in the wrong direction. Many of the real tests in our lives come too suddenly for any planning, and unless we have learned how to get along with others; how to accept defeat; how to accept winning over others; how to accept misfortune, such as accidents, death in the family, giving up cherished dreams to answer a call to duty; unless we have learned these things so they are habits, we fail in the test, because there is rarely any time for preparation when such things come. We know that "this is it!" when we are faced with it, and we have to know *right then* what is best for us to do. Rarely do we have time to do much thinking at such a time; we just make our decisions; whether right or wrong depends upon our training, especially training in relation to others, in relation to God, in relation to our own thought of the blessings God has showered on us. Jesus faced such a test in his life; he knew what he was sent here to do, and his long years of training for just such a test made it possible for him to say, ". . . not my will but thine be done." We, too, must be ready to face tests of many kinds. What will our answer be, when we are suddenly faced with real tests?—*Garfield Wade* (adapted)

## Sky Adventure

Talk of Piloting planes through the skies has become commonplace to most youngsters, as has riding in planes from one point to another. Riding above the clouds is just another way of travelling, and that's that. Many of us have kits for putting small planes together; they are toys of course but they help us to become accustomed to thinking of travel in the sky. The constant talk about "space-ships" and trips to Mars, or the Moon, have made many of us think this is being done, or will be done most anytime.

Few of us take time to think what *flying through the air* in any manner really requires, and how much depends upon the pilot, the navigator, the other people who take us into the air, and bring us down safely at another point, sometimes thousands of miles away. Let us remember, it doesn't just happen that way. R. Oswald Davies, Leicester, England, wrote some things about air-men that we should remember and think about. He told about J. A. Mollison crossing the Atlantic from east to west, the first airmen to do this, many years ago, and what an impossible undertaking it seemed to be at the time. Mollison had just

a small plane, and could carry a limited supply of gasoline. Since he was crossing the ocean, 2,600 miles away, he could not take any chance of making a mistake, because there was no place to land safely.

This intrepid airman had to be sure he was flying the right course, if he wanted to reach a safe place to land after crossing the Atlantic. Here is something for us to think about. If he lost his way, and ran out of gas, it would be fatal, so he had to know where he was going. But how could he know, because there was no land, no mountains, no rivers, to help guide him,—yet it was necessary that he chart his flying course to a specific point, where he planned to land.

Somehow this reminds us very forcefully of our daily lives, how necessary it is for us to know where we are going, and why, so that we shall not make a great mistake in our course some day, and find ourselves many miles away from the place where we want to go. If we lose our way along the road of life, no matter how earnestly our parents and teachers may try to help us keep to the right course, we ourselves pay the price for getting off the course. We may think we can go back and start over again, but it does not work out that way; yes, we may have the courage to turn back to the right course, when we are aware of our mistakes, but it is a long, long way back to the point where we got off the course, and we would find many more obstacles in the way, than we would have found by keeping on the right course.

Jesus knew this, as his parents and teachers knew it; Jesus knew that to grow up into a good and worthy man, he would have to live according to the rules of great and good men who had gone before, and found the way which took them where they wanted to be, without losing their way and facing the great danger of never reaching their goal.

To reach a specific goal or "landing-place" on any journey, we must know the way, and keep on the course. Of course, like all fliers, there may be much blind-flying; that is we must keep going, even if there is fog, dark hours with only dimly-shining stars, storms, and danger below and around us. During those hours, we raise our hearts to God in prayer, asking Him to keep us on the right course, knowing that His love never fails us, and in this way we learn gradually to depend on His love and guidance, whether there is danger or not. Everyone who learns to depend upon God as a guide along life's way will reach the goal safely. Let us never forget that. (Isa. 14:14 Moffatt)



# THE PULPIT

## THE MARK OF A CHRISTIAN

W. KIRK ALLEN, JR.

*Text: John 13:35.*

NOT long ago I made a cross-country airline trip, and I soon discovered that each airline had its own, distinctive dress for its personnel. It was not at all difficult to identify the pilots and stewards of one line from another, for I soon learned the color combinations of the uniforms.

We likewise find it easy to distinguish between the branches of the armed forces by the uniforms and insignia. In the same vein, it is a simple matter (for some, at least) to determine whether a lady is wearing the "uniform of the season." The "new look", or the "Paris look", soon become the distinguishing mark of up-to-date ladies.

In the past Christians have been distinguished from their fellow-men by different insignia or dress. In the earliest days of the Church, when it was unlawful and dangerous to be known as a follower of Christ, the devoted disciples recognized one another by the sign of a fish, and later by the sign of the cross. Later, it was a peculiar dress that distinguished them. But in this Gospel according to John, Jesus gives us the only sign by which Christians are to be distinguished from non-Christians: "By this all men will know that you are my disciples, if you have love for one another."

We note immediately that this is a new kind of love of which Christ is speaking. Formerly he had spoken of love to God, with all our minds, hearts and strength. He had followed that with a command to love our neighbors as ourselves. But here He is speaking of love between Christians, between members of the brotherhood, for Christ's sake. It is new because "the love of Christ's friends for Christ's sake was a new thing in the world." In what does this new love consist? What characterizes it as the insignia of the Christian? That can best be answered by the phrase Christ Himself

used, in speaking of this new commandment: "Even as I have loved you, that you also love one another."

"Even as I have loved you . . ." How much did Christ love us? One of the best illustrations of the extent to which Christ loved us is found in the passage from which these words are taken. As the disciples were going to the upper room they began discussing among themselves who would be the greatest when Christ came into His kingdom. This discussion led to dissension and was continued during the supper hour.

Now, it was the custom in that time, for the host to provide a servant with a basin of water and towel to wash the feet of the guests, because only sandals were worn and one's feet became quite dusty and dirty from the roads and streets. There was no servant at this meal, for no one was the host in the strict sense of the term. Therefore, one of the disciples should have taken it upon himself to perform this task. But to do so would have meant that he did not consider himself eligible for the office of the "greatest" in the kingdom. Quite obviously, each disciple rated himself far above such a lowly estate.

However, Jesus, in His hour of greatest glory and triumph, arose from the table, laid aside His outer cloak, took up a towel and girded Himself. He then poured water into a basin which was present for the occasion and began to wash His disciples' feet. Jesus, the Lord and Master, washing the feet of his own followers! Can you picture it? Simon Peter could not, for when Jesus came to him He said, with marked emotion, probably drawing his feet up under him, "Lord, do you wash my feet?" He did not understand the Master's actions. "What I am doing you do not know now, but afterward you will understand." Still he did not understand: "You shall never wash my feet." This outspoken apostle was all-sincere in his remark. It was not in a spirit of dictation that he spoke to Jesus, but rather in a spirit of

*Presbyterian Church,  
Lufkin, Texas*



## RICH IN COLONIAL TRADITION

Taking their cue from the colonial history in which the district abounds, the architects have made colonial tradition their pattern in New Brunswick's beautiful new Presbyterian Church.

American Seating Company Church Furniture Designers worked in close co-operation with the architects to design and produce chancel furniture and pews in complete accord with the colonial atmosphere. Large and small churches all over America bear testimony to the beauty, dignity, liturgical correctness and integrity of craftsmanship of chancel furniture, Bodiform pews and individual upholstered chairs and architectural woodwork by American Seating Company.

More than 65 years of experience are available to you and your architect, whenever you plan to build, remodel or reseat. Write to us in detail about your plans, and ask us also about Sunday school furniture and American folding chairs. No obligation is involved.



New Brunswick Presbyterian Church,  
New Brunswick, New Jersey  
Architects: Alexander Merchant and Son  
Consulting Architects: Eggers & Higgins



American Bodiform  
Pew No. 9700

*American Seating Company*

WORLD'S LEADER IN PUBLIC SEATING

GRAND RAPIDS 2, MICHIGAN • BRANCH OFFICES AND DISTRIBUTORS IN PRINCIPAL CITIES

MANUFACTURERS OF CHURCH, SCHOOL, AUDITORIUM, THEATRE, TRANSPORTATION, STADIUM SEATING, AND FOLDING CHAIRS

ignorance. And then, when Christ explained to him that unless he allowed his feet to be washed he would have no part with his Master, then he understood and uttered that statement so characteristic of the man: "Lord, not my feet only but also my hands and my head!"

So Christ washed His disciples' feet. But did you ever stop to consider that He also washed the feet of Judas? Can you think of Jesus kneeling before the Traitor, deliberately humbling Himself before him who was to betray Him in less than twelve hours, for thirty pieces of silver? Think about it.

To this extent Jesus loved us, even to humbling Himself before men. He, the Son of God, took upon Himself the form of a man, and lived among those whom He called "My brethren." To this extent we also ought to love one another, for by this shall all know that we are His disciples. It is only as we humble ourselves before our fellow-Christians that we begin to reveal the insignia that distinguishes us as one of His.

The application of this can best be made individually and to ourselves. We each know where we have failed. Too often we have been as the disciples, wondering, not so much "will there be any stars in our crown," but rather "how many stars will there be in our crown." Far too often we have placed ourselves first, which is the best assurance, in Christ's own words, that we shall be last. "By this all men will know that you are my disciples, if you have love for one another,"—if you have an humble love for one another.

"Even as I have loved you . . ." How much did Christ love us? He loved us to the extent that He left His heavenly throne and came down to dwell among men. He came down to live with them, to teach them the things which are of God, to heal the sick and raise the dead. He suffered the mental agony of seeing unbelieving men continue in their sin and unbelief. But that is only part of the answer, only a very small part. How much did Christ love us? He loved us to the extent of carrying a cross to Golgotha. He loved us so that He was willing to hang as a common thief. He loved us enough to journey from heavenly glory to die the most shameful death known in the Roman Empire.

"Even as I have loved you, that you also love one another." Did Christ mean that we are to love to the extent of sacrificing ourselves as He did? "Even as I have loved you. . . ." Yes, we are to love sacrificially. It should not be difficult to think of illustrations to make this clear. Only a few years ago and even today, hundreds of thousands of our fathers, hus-

bands, sons and sweethearts were living in such a spirit, willing to sacrifice their lives for those whom they loved and the principles and ideals which they held dear. It is illustrated in the field of medical and scientific research.

We, on the home front, in the common, ordinary affairs of life, are expected to live in the self-same sacrificial spirit. Yet, it is not the same, for it is higher and deeper and broader—it is the spirit of Christian love in sacrifice. It is often far more difficult to live in the spirit of such love in the ordinary run of life than it is to die sacrificially in the heat of battle. There is usually a more severe test of our love in the home and at the work bench than behind a gun. Percy Ainsworth has three lines of poetry which state this adequately:

"'Tis as hard at duty's call  
To lay one's life down day by day  
As to lay it down once for all."

Jesus had told His disciples that where He was going they could not follow, and then He gave them this new commandment of love. Peter remembered that prior statement and questioned his Lord as to His destination. Once more Christ tells him that he cannot follow. But Peter insists: "Lord, why cannot I follow you now? I will lay down my life for you." "Will you lay down your life for me?" Will you be willing to give up your own strong, vital life for and with your Master, Peter?

In a sense he was willing, for there in the Garden a little later he drew his sword, prepared to defend his Christ to the bitter end. But on the other hand he was not willing to live and love sacrificially. When the servant girl taunted him with the statement, "You also were with the Nazarene, Jesus," Peter replied, "I neither know nor understand what you mean." But he had said just a few hours before, "I will lay down my life for you." The maid persisted, "This man is one of them." Again, he denied it. And yet—"I will lay down my life for you." Then, one of the bystanders said to Peter, "Certainly you are one of them; for you are a Galilean." This time Peter began to invoke a curse on himself and to swear. "I do not know this man of whom you speak." And yet—"I will lay down my life for you."

How much harder it is to love sacrificially when the petty annoying temptations of ordinary life arise. Very, very few of us will give our lives in a premature, sacrificial death. But that is unimportant. What is important is this: that we *live* in a spirit of sacrificial love.

There is ancient legend of the old age of John, the Beloved Disciple. The younger

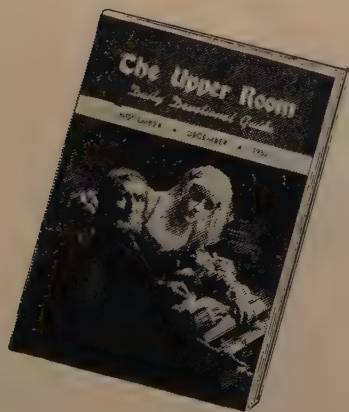
# For families and for individuals who seek the presence of God in their daily living

You and your family can have the feeling of strength, the sense of spiritual power, and the joy of a worldwide Christian fellowship if you will make daily devotions a part of your program.

The Upper Room, with its daily scripture reading, meditation and prayer, is the world's most widely used devotional guide. It is part of the ministry of fifty thousand churches. Seven million people around the world use it in their daily living.

In the November-December issue are appropriate seasonal devotions leading up to and including Christmas. You can make Christmas more meaningful for you and yours this year by sharing this daily worship.

Send your order now for the November-December issue of The Upper Room. Ten or more copies to one address, 5 cents per copy. Individual yearly subscriptions (6 issues) 50 cents, two years \$1.00.



*Service men, too, like to use The Upper Room, especially when they know their families back home are joining them in the same devotions. For their convenience we publish the Pocket Edition, priced the same as the regular edition. Order the Pocket Edition for service men or young people away at school.*

## THE UPPER ROOM

The world's most widely used devotional guide.  
1908 Grand Ave., Nashville 4, Tenn.

friends of the apostle were wearied by his constant repetition of the words, "Little children, love one another," which was all he said when he was carried into their assemblies. They asked him why he always said this. "Because," he replied, "it is the Lord's commandment; and if it only be fulfilled, it is enough."

Christ said, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another." How much did Christ love us? He loved us in a spirit of humility, to the extent of forsaking His heavenly home for a carpenter's cottage. How much did He love us? He loved us in a spirit of sacrifice, to the extent of dying on a cross on Calvary for you and for me, and for the whole world. "By this all men will know that you are my disciples, if you have love for one another." Do all men know that we are His disciples?

## Knowing and Doing

BY RICHARD BRAUNSTEIN

*"If ye know these things, happy are ye if ye do them."—John 13:17.*

RELIGION has been defined as the soul's response to the revelation by which it is illumined, kindled and moved.

There are some for whom religion stops at the first stage. They are satisfied when they are illumined and so they believe in Christ historically. Others regard religion merely in the emotional sense. But the only effective Christian is the one who puts into daily practice the things he knows and feels.

Mrs. Browning writes of Cavour, "The man who meditated and made Italy." The words *meditated* and *made* are suggestive. They suggest such complimentary words as: communion and communication, dreaming and endeavor, preaching and practice, praying and voting, faith and works, vision and task.

We must take Christianity out of moth balls and give its precepts and examples breath of life. We must take creedal statements and doctrinal systems out of mossy traditionalism and endow them with heart-throbs and pulse-beats of personal initiative and daring adventure. We must take what we know, that which has quickened us, out on Main Street and test it in the civic and social contacts, on the political platform and in school program, so that, in the words of Vachel Lindsey, "The

Chaplain  
Hallsboro, N. C.

soul of the city may receive the gifts of the Holy Spirit."

Life cannot be pigeon-holed. Business here, politics there, amusements in other places. We cannot divide life into fragments, labeling one religion, another business, another politics and then insist that religion must not interfere with any of these or any of these interfere with religion. The very nature of the Christian religion is such that it cannot be kept under cover. The command is, "Go ye into the highways and byways and preach the Gospel."—to everybody, everywhere.

How true it is that "We are not here to play or dream or drift," because "we have hard work to do and loads to lift."

The three forms which religion has historically taken, corresponds to the three elements of human nature. The speculative form of faith is represented by the theologians and philosophers who are mainly interested in a religion of the head. The ritual type is represented by the priests who are mainly interested in a religion of the heart. The legal form is represented by the scribes who are mainly interested in a religion of the hand. It is our boast that Christianity is greater than any of these, in that it is at once a system of thought, a ritual of worship and a ministry of action. Christianity challenges the *head, heart, and hand*.

It is said that "Between the theory of art and the beginning of art there is a fatal interval." Between knowing and feeling what one ought to do, and doing what one knows to be right, all success and failure lie. We may know what is true, but it is another thing to put truth into life. A minister advertises his sermon subject, "Applied Christianity." In the light of the New Testament, there can be no other kind.

Discipleship is more than intellectual assent or emotional approval. You may easily learn the difference between the man who has really travelled the world over and the man who has only read Stoddard's Lectures. Some persons are devoted to a doctrine. Others are devoted to a creed. Still others are devoted to a sacrament. But Christianity is more than these. Christianity makes dry bones live. It clothes the skeleton work of creedal forms and doctrinal statements with flesh and tissue. The summary of the Divine Revelation in Christ Jesus is, "The word became flesh and dwelt among men."

Christianity has a Bible, but it is more than a set of books, sacred as they may be. It takes the men and women of the Bible out of their ancient setting and holds them up for contem-

# Books YOU'LL ENJOY READING OR GIVING *This Christmas*

## CHRISTIAN JOURNALISM FOR TODAY

*Edited by Benjamin P. Browne.* A gift book for all who would write in the field of Christian journalism. A practical What-How-Why-Where manual, indispensable to better craftsmanship. Complete up-to-date references on pertinent, instructive material, well arranged .....\$3.50

## CONGO CAMEOS

*By Catherine L. Mabie, M.D.* A great medical missionary tells her thrilling, fascinating story of 40 years in the Belgian Congo.....\$2.50

## ESTABLISHING THE CONVERTS

*By Arthur C. Archibald.* What pastors and church members can do to conserve the results of evangelistic effort. Tested techniques. ....\$2.00

## THE ROMANCE OF DOORBELLS

*By Eugene Dinsmore Dolloff.* Home visitation is as important as preaching! A guide to effective pastoral calling for minister or church worker. Eight idea-packed chapters of tested methods and step-by-step procedures.....\$2.50

## ANSWERING GOD'S CALL

*By Frank M. Kepner.* A unique presentation of the gospel; unexcelled, pointed, passionate. Depth and simplicity characterize sermons that will lead many to Christ.....\$2.00

## LIFE AND LAUGHTER

*By James Whitcomb Brouger, Sr.* His most popular addresses — "Sermons on a Frolic." A unique combination of wit, wisdom and purpose.....\$2.00

## THE BORROWED GLOW

*By Richard Ellsworth Day.* Daily personal devotions sharing the secret of happy living. An entire year of appropriate Bible passages and brief discussions. ....\$2.50

## JOYFUL JOURNEY

*By Isabel Crawford.* The delightful autobiography of a pioneer missionary to Oklahoma Indians. A book the whole family will enjoy. ....\$2.50

## FLAGELLANT ON HORSEBACK

*By R. E. Day.* The life story of David Brainerd, pioneer 18th century missionary to the American Indians. Extensively illustrated. ....\$3.00



Order from Your Bookseller or

*The Judson Press*

1703 CHESTNUT STREET  
PHILADELPHIA 3, PENNA.

# THE MIGHTY SAVIOUR

Arthur J. Moore

The one purpose of these ten sermons by Bishop Moore is to exalt Jesus Christ as the Mighty Saviour—the one and only Saviour from sin, the Answer to the need of the world.

In **THE MIGHTY SAVIOUR** is the impassioned pleading of a preacher who seeks to "do the work of an evangelist." Here are messages to bring salvation, to strengthen the faith, to brighten the hope of man with the familiar truths of the old, old story. Probing the heart, calling for a verdict, they provide comfort and inspiration—to make all Christians more confident of their faith and more assured in recommending it to others.

**THE MIGHTY SAVIOUR** brings to men busy with the common affairs of life the glad certainty and the positive centrality of faith—the power of God to redeem and transform life through faith in Jesus Christ.

## The Sermons

WHOSE SON IS HE?

THE LOVE THAT SENT HIM

THE ANTHEM THAT ANNOUNCED HIM

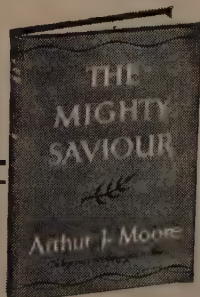
THE NAME THAT WAS GIVEN HIM

THE MISSION THAT BROUGHT HIM

THE CROSS UPON WHICH THEY CRUCIFIED HIM

THE DECISION WE MAKE CONCERNING HIM  
THE MIRACLE OF POWER SINNERS FIND IN HIM

THE CREDENTIALS OF A LIFE LIVED FOR HIM  
THE ETERNAL HOME IN WHICH WE ARE TO DWELL WITH HIM



\$2

at Your  
Bookstore

**ABINGDON-COKESBURY**

porary men and women to regard for example and emulation. The story of Jonah and the Whale is interesting but it is more than a big fish story. This narrative has pith and point for moderns and reminds them of the tragedy of disobeying the commands of God. A drastic happening when God's will and purpose are not taken seriously. Christianity is more than an argument between schools of thought. It is a *demonstration* how the world may work out its destiny. Our pulpits are the places from whence we proclaim that every man and woman, like Moses, may have a burning bush. Our Scriptures are very old, yet they are very modern. They deal in exciting futures for all mankind. They are a call to adventurous discipleship to all and sundry, who, like Abraham, venture forth by faith.

There may be many things in the Bible we do not understand. The point, however, is that there are many things in the Bible we can understand. Mark Twain used to say he was not troubled by the things in the Bible he did not understand, but he was concerned by the things in the Bible he understood perfectly. The Great Commission, the Ten Commandments and the Parable of the Good Samaritan should be no dilemma for the average mind.

Imagine a person saying, "I believe in honesty but I never pay my bills;" or, "I believe in truth but I never tell it;" or, "I believe in taxes but I never pay them;" or, "I believe in justice but I never practice it." That would be the same as saying, "I believe in Jesus Christ but do not heed His teaching." Christianity is a companionship, a fellowship, a partnership, with the Master.

There are many problems vexing the cross-section of our life. Convention speakers ring the changes on this and that problem. The basic problem is, How are we going to get those who know what is right to do the right thing? Knowledge is not power. Not in religion or elsewhere. A sophist said it is. The only time knowledge is power is when it is put into action. When it is made operative and reproductive in the life of the person who claims to possess the facts.

Two men stood on the banks of a river. Both agreed there should be a bridge spanning the current. Only one of the two did anything about it. He organized a company, secured a franchise, built a bridge. The other did nothing save agree there should be a bridge. What is the difference between the two men? The idea? Both had it. The desire? It may have been equally strong in both. What did the man who realized the need and who

at the want have that the other did not  
ssess? He had the will, the purpose, the  
mina, to see the thing through. He had  
nowledge and feeling plus.

Two men witness a heroic deed. Both are  
illed by it. The first goes his way. Perhaps  
is a better man for what he has seen. Per-  
os not. The second man also goes his way  
and farther than that. He wants to share  
experience. He cannot paint or draw; he  
not a musician or an orator. But it happens  
can write. He writes what he saw. Preserves  
experience in work, sends his manuscript  
an editor, and it is published.

In what do these two men differ? Percep-  
on? No. Appreciation? No. One had the  
ge to translate his experience and the other  
d not. One man was educated and the other  
an was not, because education is never com-  
ete until it is putting into action what one  
nows. Education is more than the ability  
give a correct answer to an examination  
uestion. Many do that every year and receive  
eir diplomas and degrees. Yet the nation  
dly needs leadership. Education is not only  
nowing the science of mathematics. It is  
anslating arithmetic, algebra, trigonometry  
ad physics into bridges, railroads, power-  
ouses, state-roads, irrigation ditches and  
ervoirs, and other engineering feats that  
ell progress.

Education is more than the ability to recite  
e classics or to know who wrote this or that.  
is the ability to build on what has gone  
efore, structures of worth and value for  
ose who come after.

Religion is more than being conversant with  
e great prophets and spiritual leaders. It is  
ing a prophet in one's own time. It is being  
piritual leader in one's own sphere.

"Are you going to spend your whole life  
ying 'ought'?" asked George Bernard Shaw.  
urn your 'oughts' into 'shalls', man!"

Charles Kingsley said, "If you want the  
orld to know what Jesus Christ is like, let  
em see what He makes you like."

Henry Drummond said, "The best evidence  
r Christianity is not the evidence but a  
ristian."

Harold Begbie tells us about "The Day That  
anged the World." For one day those who  
elieved in God lived as if their belief was  
honest one.

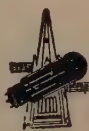
All hail to the man, who, tired of the pro-  
d con of debate, stood up in meeting and  
ed, "Mr. Chairman, I move that we move  
e world."

## How can your church advertise best



An outside bulletin board will advertise your church, but Schulmerich "Carillonic Bells" will do it much more effectively. Their clear bell tones provide inspirational music for all within hearing—setting a mood in minds and hearts, a mood receptive to your message.

For a moderate price, "Carillonic Bells" provide music that successfully advertises your church in every part of the community. No church tower is required. Write for further details.



SCHULMERICH  
CARILLONS, INC.  
19137B Carillon Hill,  
Sellersville, Penna.

## Carillonic Bells

"Carillonic Bells" is a  
trademark for products of  
Schulmerich Electronics, Inc.



### YOUR BEST BIBLE BUY!

Here's a beautiful Bible for advanced students in the traditional King James version. 60,000 center column references, presentation page, family record, Bible study aids, concordance, atlas, full color maps, flexible covers. Ask for No. 163 in black leather... it's your best buy in Bibles!

No. 163 RL same as 163 with words of Christ in red.

Deluxe Gift Editions—Nos. 164 and 164 RL (red letter) contain 64 Hardy illustrations in full color.

Ask  for

## National BIBLES

BELOVED KING JAMES VERSION



## GOWNS

Children, Intermediate and Adult Choirs

Now, a complete collection specially designed Gowns for children's groups. Also for adult and intermediate choirs in many rich, colorful fabrics. Write today for FREE Choir Gown booklet Y57. Budget Plan. Samples on request. Ask about Confirmation Gowns.

E.R. MOORE CO. 932 Dakin Street, Chicago 13, Ill.  
11 W. 42d St., New York 18, N. Y.

## CHURCH BULLETINS



Bible-art masterpieces and other beautiful illustrations crown Sunday-by-Sunday Bulletins, adding color and dignity to your church services. Different cover design each week in two colors. Full-color Christmas and Easter bulletins at no extra cost. Inside and back pages left blank for your imprint, or with message on page 4. When folded, 5½x8½ inches. Price, per 100.....Only **85c**

Send for free brochure, showing a year's bulletins.

STANDARD PUBLISHING COMPANY  
20 E. Central Parkway, Cincinnati 10, Ohio

# My God and I

WILLIAM GODDARD SHERMAN

"... Our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3.

ONE fact with which we are regularly confronted is that the Church is meaningless to a great many people. They may recognize it as a beneficent force in society, but they feel no vital need of it in their own lives. Because they do not feel that the Church answers a need for them personally, they do not support it, and they do not attend the services of worship.

The tragedy which grows out of this condition is twofold. First, the particular church in the community fails to assume the power and proportion it should. A greater tragedy is that the persons who are indifferent to the church are denying themselves the greatest privilege given to man, the privilege of fellowship with God.

The words of John's Epistle state the truth: "Our fellowship is with the Father, and with his Son Jesus Christ."

The joys of such a fellowship are very beautifully expressed in the beloved composition. "My God And I." In a melodious setting, Austris Wihtol has described the sense of joy the Christian feels when he experiences fellowship with god.

I

My God and I go in the field together,  
We walk and talk as good friends should  
and do.

We clasp our hands, our voices ring with  
laughter.

My God and I walk through the meadow's  
huc.

Here is fellowship on the highest possible level. Here intimate relationship with the world's Creator and Redeemer. What joy can be compared with this?

One of our outstanding theologians, not long since, condemned this very musical composition because of its indication that one could jest with the Almighty. Yet the Scripture nowhere informs us that we must be sober and glum in His presence. In fact, we are told to rejoice in the Lord! John's letter surely does not indicate that this fellowship with God was mournful. We should enjoy our salvation, not endure it! In God's presence one should be supremely, joyfully happy.

It is such a fellowship which calls forth our greatest potentialities. We are not really

New Bethlehem U. P. Church  
Aliquippa, Penna.

ing until we have responded to the highest  
ll which is extended to us. God issues the  
ll for us to relate ourselves to Him.

We never are at our best until we are related  
something higher than ourselves. We go no  
gher than our ambitions. Unless we have a  
al which is on a level higher than that on  
hich we stand, we can never be raised to  
reater heights. Hitch your wagon to a star  
a trite phrase, but there is a great deal of  
uth in it. The Star of Bethlehem is the one  
r which can lead men out of themselves into  
gher realms of living.

## II

He tells me of the years that went before me,  
When heavenly plans were made for me to be;  
When all was but a dream of dim conception,  
To come to life, earth's verdant glory see.

In these days of turmoil we need the con-  
ction that there is some master plan behind  
is world. Often we are tempted to view  
is as a helter-skelter universe, where things  
appen without rhyme or reason, where the  
ch grow richer and the poor grow poorer,  
here the evil prosper and the righteous are  
fflicted, and that God, if He exists at all,  
relaxing in some distant corner, uncon-  
cerned about the problems of man.

No doubt many within our group have enter-  
ained just such pessimistic ideas as that. Do  
ot think yourself unusual if you have, for  
man, through the ages, has taken a bleak look  
t the world and its affairs. But the glorious  
ope, the heart-warming assurance, which  
Christianity brings to us is that such an out-  
ook is incorrect. This is a false interpretation  
f the universe, for it is not a world running,  
ke a driverless car, headlong into disaster.  
ather there is a Sovereign God yet on the  
hrone, working out His purpose in ways that  
re too wonderful for the grasp of finite  
inds.

A close fellowship with God assures us that  
ve are part of a plan in the mind of a Loving  
ather. There were, even as this musical com-  
osition says, "heavenly plans" for each of us.  
Our being present on this earth does not sur-  
rise God! He has placed us here; there is a  
urpose in our existence.

Even the wonderful plan of our redemption  
as formed in the divine Mind centuries  
efore Calvary became a fact of history. Jesus  
hrist was the Lamb slain from the foundation  
f the world. "When all was but a dream of  
im conception" God was preparing for the  
alvation of our souls. Thus God is from ever-

## A PARSON PONDER'S



"Flawless service" is being ballyhooed on  
my favorite early broadcast. The listener either  
marvels at the temerity or laughs aloud at the  
nonsense. Is not the promise too large an  
order?

Thoughtful servants of the public will not be  
convinced. The amount of silliness talked in  
the name of service passes all understanding.  
Those servants who are most faithful talk least  
about it. And those who pay lip-service do it  
great disservice. On the highest authority we  
assert that good and faithful service deserves  
the richest rewards. The world gets on fairly  
well with fidelity and does not delay its pro-  
gram until the flawless worker arrives. With-  
out waiting for the flawless servant to arrive  
the Presbyterian Ministers' Fund strives to  
improve its understanding of the policy-owner.  
Its interest does not end with the sale. Its  
branch offices and home base keep trying to  
help those who have placed their trust in the  
Fund. Prompt and dependable responses are  
made to letters. The Fund is only as far away  
from the minister as the nearest telephone.

Ask those who have been longest in the  
Fund if you doubt its ability to serve its friends  
adequately. Nothing gives such a feeling of  
deep satisfaction as the way veterans of the  
cloth try to urge young ministers to take time  
by the forelock and invest heavily in Fund  
policies. "Friends for life" — the phrase  
means something more than a slogan to the  
Fund, for it describes a program and records  
an experience.

### THE PRESBYTERIAN MINISTERS' FUND

Main Office, Alison Bldg., Rittenhouse Sq.

Philadelphia 3, Pa.

(7 branch offices from coast to coast)

An Interdenominational Life Insurance Company  
for all Protestant Ministers

ALEXANDER MACKIE, President

Please send me information about:

- |  |   |
|--|---|
| <input type="checkbox"/> Protection        | <input type="checkbox"/> Juvenile Insurance |
| <input type="checkbox"/> Retirement Income | <input type="checkbox"/> Family Income      |

Name.....

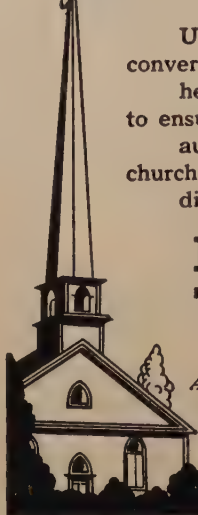
Address.....

City.....Zone.....State.....

Date of birth.....

"More than a Business —  
an Institution"

# You Can Prevent Membership Loss



Use this forceful, workable formula for developing new converts into a strong and effective church membership. Many helpful suggestions to train more useful members and to ensure their continued loyalty are carefully outlined from the author's successful experience. For every pastor and church worker the use of these tested techniques will make the difference between a growing and a declining church.

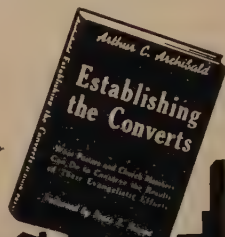
## ESTABLISHING THE CONVERTS

By **ARTHUR C. ARCHIBALD**  
Author of "New Testament Evangelism"

Clothbound, \$2.00

Order from Your Society Bookstore or

**THE JUDSON PRESS • 1703 Chestnut St., Philadelphia 3, Pa.**



### CHRISTMAS GREETINGS For Pastor's Use . . . .

New cards, folders, calendars, letter-heads. Attractive, religious in text, reasonably priced.

—INDIVIDUALIZED GREETINGS—

May use your own message. Will print picture of yourself, family, parsonage, or church on our '53 calendars.

None better—"Priced for the pastor."

Write today for samples

Printed supplies for the pastor  
—60¢ CHURCH BULLETINS A SPECIALTY—

**WOOLVERTON • CEDAR FALLS**  
PRINTING CO. IOWA

lasting to everlasting, and Christianity is from eternity to eternity.

### III

My God and I will go for aye together,  
We'll walk and talk and jest as good friends do.  
This earth will pass and with it common trifles,  
But God and I will go unendingly.

We all have come face to face with the fact of life's transitoriness. As the years pass we see this "transient dream" as a thing of pitifully short duration. Amid the dead and dying, the passing and the temporary, our hearts cry out for something that will not die. Answering this longing of our hearts comes the assurance from God Himself: "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

The common trifles which seem so vital to us now will all pass away. Strange that we should be so unendingly concerned about those

things of this world which are as grass, and which will soon wither and die. How many there are who have no time for God, because every moment is taken up with the busy routine of life. Yet, all of these pursuits which lure us away from our God will fade into nothingness.

There is a line which runs through my mind, though the author's name I know not: "What you possess at the day of your dying will be found to belong to someone else; but what you are will be yours forever."

It is a tragedy of life when men spend a lifetime amassing a fortune which they can enjoy for a brief span; but the soul is starved, though it, alone, moves into the world beyond.

A Negro remarked to me one time that she could not understand why people in this world spend so much time and energy "a-gittin' and a-scrapin'" and forget all the while about their souls. Then she added this observing gem: "When you is dead you stays dead a long time."

Yes, eternity is a long time. What joy there is at the thought of going through eternity with a Saviour who has redeemed us from sin. "My God and I shall go unendingly." What a blessed peace it should give our hearts to know that the grave does not separate us from our Redeemer. In truth, death makes it possible for us to stand in the full glory of His presence. It means not the end of the fellowship, but a deepening of the fellowship. The fellowship we have with God in Christ has no end, but endures throughout eternity.

## IV

As I'll approach the portal high,  
Then shall the voice of the watchman cry:  
"Enter, oh tired ones, saved by grace!"  
We shall look up and see His face.  
We'll clasp our hands  
Our voices ring with laughter,  
My God and I will go unendingly.

The fellowship the Christian is privileged to enjoy with God, while on this earth, has no finite limitations. The Eternal Companion, though always near, is always unseen. Even the most sensitive soul or the most vivid imagination is not granted a glimpse of the lovely face of Christ. Thank God for the assurance of a day when "we shall see Him as He is." In His blessed presence all the barriers and limitations of the earthly fellowship will be removed. We shall look up and see His face.

The promise comes to us not through any merit of our own, for we are continually struck by our unworthiness. We have the promise of this unending fellowship only because we are saved by grace. There is reason for us to have a deep joy in our hearts, for Jesus Christ has cleansed us from our sin, and brought us into fellowship with God.

But mark this well: only those have such a hope, and such a promise, are truly the deemed of the Lord. Do you know Jesus Christ as your personal Saviour? Do you know your heart that He has cleansed you from all unrighteousness, and that by virtue of His sacrifice you will enjoy eternal fellowship with God?

# ILLUSTRATIONS

JOHN H. JOHANSEN

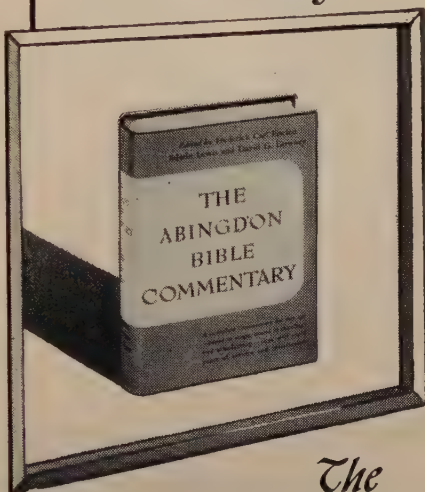
## Give God the Best

*Text: Luke 9:62—"And Jesus said unto him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of God."*

During the days of the First World War, Enrico Caruso was asked if he would sing at a concert, for the benefit of the soldiers. The chairman of the committee who invited him said, "Of course, Mr. Caruso, as this is a charity affair, we would not expect you to do your best. Your name will draw the crowd. We would suggest that you merely sing some song requiring little strength or skill." Caruso said to have drawn himself to full height and with vehemence declared, "Caruso never does less than his best."

There are altogether too many Christians

## ► BASIC for Bible Reference and Study



## ► The Abingdon Bible Commentary

Edited by Frederick C. Eiselein, David G. Downey, and Edwin Lewis

The complete, authoritative, one-volume commentary for our time, bringing all the treasures of the best research and scholarship—a comprehensive library of five fact-filled books within a single binding:

*Articles on the Bible as a Whole*  
*Articles on the Old Testament*  
*Commentary on the Books of the Old Testament*

*Articles on the New Testament*  
*Commentary on the Books of the New Testament*

1,452 PAGES      MAPS IN COLOR

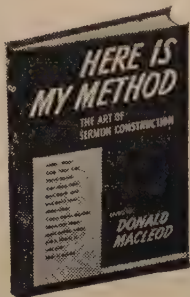
Regular Edition, \$7.50  
Thumb-Indexed, \$8.25

*At Your Bookstore*  
ABINGDON-COKESBURY

# HERE is MY METHOD

*The Art of Sermon Construction*

edited by DONALD MacLEOD



Thirteen front rank preachers of national and international reputation have contributed chapters to this outstanding book. Each describes exactly how he constructs a sermon and then offers a sample sermon by way of illustration. Every phase of the work is considered — inspiration, selection of the text, development, out-

lining, accumulation of illustrations, etc., etc., all are handled clearly and explicitly.

Ralph W. Sockman, James Gordon Gilkey, Roderick Bethune, Clarence Edward Macartney and John Short, are among the distinguished preachers who show you how they construct their praiseworthy sermons.

at your local bookstore

**FLEMING H. REVELL COMPANY**

WESTWOOD, NEW JERSEY

ready to give God less than their best. Fag ends of time and dregs of energy are too often thought fit for Him. The call to you and me is to lift high the cross, right where we stand. If we, too, would add lustrous pages to the pages of history, the sacrifice must be evident in our lives. As Ignatius of Antioch marched to Rome to be torn to bits by the lions, he threw his head back and said, "Now I begin to be a disciple."

## God's All-Seeing Eye

*Text: Prov. 3:5-6—"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."*

Those who have been in the Pennsylvania Railroad Station in New York City will remember the seeing-eye doors that separate the train shed from the ticket and waiting rooms. It is not necessary to touch these doors to pass through them, for the seeing-eye marks your approach, when you are within about three feet of the doors, and opens them by means of photo-electricity. One becomes used to them and approaches them without fear or doubt, assured, through experience, that they will open readily.

In such a way the child of God can go forward in faith no matter what barriers seem to bar the way. Trust God. His all-seeing eye marks your every circumstance and need. If you will rest in the Lord, He who has gone this way before you will open the doors along the road far more surely than a photo-electric cell will operate. Be it a molehill or a mountain, it will be lifted up and cast into the sea for the man whose faith is in God.

## Hallowing God's Name

*Text: Matt. 6:9—"Our Father which art in heaven, Hallowed be thy Name."*

One day during World War II, a detachment of American soldiers in Guadalcanal was startled to read the following announcement which was posted at the entrance to their mess hall:

"American soldiers are requested please to be a little more careful in their choice of language, especially when natives are assisting them in unloading ships and trucks and in erecting abodes.

"American missionaries spent many years among us and taught us the use of clean speech. Every day, however, American soldiers use bad words, and the good your missionaries did in our midst is being undermined by your careless profanity."

The notice was signed by a Polynesian chief.

## WORSHIP PROGRAM FOLDERS

Appealing in Color Beauty and Design

Samples Free To Prospective users

**GOODENOUGH & WOGLOM CO.**

19-21 Beekman Street, New York 38

Church and Sunday School Helps since 1848

(our General Catalog will help you)



More Impressive  
Christmas Programs

A complete selection of styles and materials. In all colors including white. Send today for FREE catalogs: C-17 (choir robes); J-17 (children's robes); P-17 (pulpit robes).

**COLLEGIATE CAP & GOWN CO.**

NEW YORK 1, N. Y.  
365 Fifth Ave.

CHAMPAIGN, ILL.  
1300 N. Market St.

CHICAGO 7, ILL.  
229 N. LaSalle St.

Thousands of years ago, God Himself published a notice to all mankind, which reads: "Thou shalt not take the name of the Lord thy God in vain!"

### The Practice of the Sermon on the Mount

**Text:** Matt. 7:21—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

From Korea comes the story of a native who came into the study of a missionary one day and said, "I have been memorizing some verses of the Bible, and I thought I would come and recite them to you." The missionary listened while this convert repeated in Korean, without verbal error, the entire Sermon on the Mount. Feeling that some practical advice might be helpful the missionary said: "You have a marvellous memory to be able to repeat this long passage without a mistake. However, if you simply memorize it, it will do you no good. You must practice it."

The Korean Christian smiled as he replied, "That's the way I learned it." Somewhat surprised, the missionary asked him what he meant, and he said, "I am only a stupid farmer, and when I tried to memorize it the verses wouldn't stick. So I hit upon this plan. I memorized one verse and then went out and practised that verse on my neighbors until I had it; then I took the next verse and repeated the process, and the experience has been such a blessed one that I am determined to learn the entire Gospel of Matthew that way." And he did it! What a wonderful way to learn the Bible!

### Suffer the Little Children

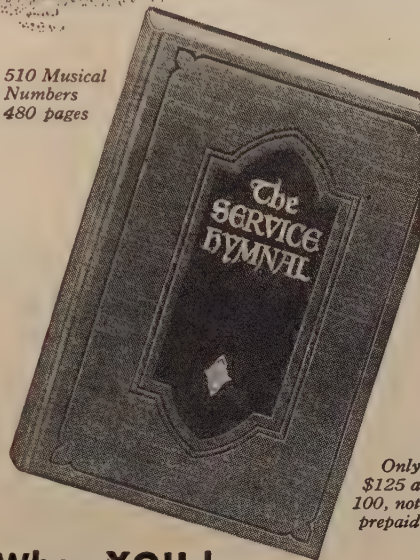
**Text:** Matt. 19:14—"But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

An interesting incident is recorded of Francis Xavier, the great Jesuit missionary. Once, on some field of labor, where hundreds came with their needs, their questions, and their heart-angers, he was worn almost to utter exhaustion by days and nights of serving. At last he said to his attendant, "I must sleep, I must sleep. If I do not, I shall die. If any one comes, whoever comes, waken me not. I must sleep." He then retired into his tent, and his faithful servant began his vigilant watch. It was not long, however, till a pallid face appeared at the door. Xavier beckoned eagerly to the watcher, and when he had hastened to him, he said in a solemn tone, as of one who had seen a holy vision, "I made a mistake, I made a mistake. If a little child comes, waken me."

October, 1952

# THE BEST IS YOURS

510 Musical Numbers  
480 pages



Only  
\$125 a  
100, not  
prepaid

## When YOU buy The SERVICE HYMNAL

Beautiful to behold, to handle, to sing from. Here's a complete Service book of spiritual resources, musical completeness and liturgical material difficult to excel or even rival. Maroon or brown waterproof cloth binding. Only classified hymnal that is completely orchestrated.

**FREE** Sample waiting **MAIL COUPON TODAY**

Yes! We want the BEST! Please send me FREE sample of The Service Hymnal

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

I am ☐ Pastor, ☐ Supt., or \_\_\_\_\_

Church & Denomination \_\_\_\_\_

Pastor \_\_\_\_\_

**HOPE Publishing Co.**

5701-T2 West Lake St., Chicago 44, Illinois

## CHURCH FURNITURE.



of  
ECCLESIASTICAL BEAUTY  
and  
DISTINCTIVE QUALITY  
Since 1884

Designed and Produced  
by

THE JOSEPHINUM  
CHURCH FURNITURE CO.  
DEPT. E, COLUMBUS 7, OHIO

**CLARK'S**

CHURCH  
BULLETIN  
BOARDS

BULLETIN BOARD  
LETTERS

**"UNITYPE"**

ILLUMINATED  
CROSSES

MEMORIAL  
AND GIFT  
PLATES

BRONZE TABLETS

**W. L. CLARK CO., INC.**

Manufacturers Since 1914

52 LAFAYETTE ST., NEW YORK 13

SEPARATE LITERATURE OF EITHER ON REQUEST

**CHURCH  
CONTRIBUTION  
FORMS**

for Treasurers and Financial Secretaries

Printed in duplicate,  
this system provides both a  
permanent record for the church and a copy for  
each contributor . . . efficient and economical.

WRITE FOR SAMPLES

**The HAUKE PRESS**

6 EAST MAIN ST.  
RICHMOND, 19, VA.

## Study for the Degree

of Doctor of Psychology (Ps.D.), Doctor of Metaphysics (Ms.D.), or Doctor of Divinity (D.D.) by correspondence in the quiet of your own home. Write for further information.

THE COLLEGE OF DIVINE METAPHYSICS INC.  
Dept. E, 2811 N. Illinois St.  
Indianapolis 8, Indiana

### Don't Play With Fire!

#### At last a SAFETY CANDLE

No flames, no drippings, Wedding Ceremony, Candle-Light and Easter Services, for Choirs, Processions, Glee Clubs, Plays, Pageants, etc., with batteries, pipe-lighted prism, cut plastic flame, \$15.00 a dozen. Sample mailed \$2.00.

LOUIS J. LINDNER, 153-EX West 33rd St.,  
New York 1, N. Y.



## Has God Forgotten US?

*Text: Isa. 1:3—"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."*

Some years ago a cartoonist for the Cincinnati Times-Star drew a cartoon which attracted wide attention. He pictured a terrible storm, with forked lightning crashing from the sky. Civilization, a forlorn figure, with bedraggled hair, had thrown herself down upon the rocks, hiding her face in despair, and crying. "Has God forgotten us?" Old Father Time, writing his book of history near by, sagely replied, "No, He has not forgotten you, but you have been neglecting Him."

The truth of that cartoon is plainly evident. We pay dearly for our neglect of God and His righteousness. Our world will not get better until we have better people. And we can never have better people until we have a people whose hearts are open to receive the Lord.

## BOOKS

**HOLY BIBLE.** Revised Standard Version, Nelson 294 pp. \$6.00.

Important events of 1952 in the religious category, include the publication on September 30th of the Revised Standard Version Bible. Of this memorable event, Dr. E. J. Goodspeed, himself a translator of a New Testament version, which appeared in 1923, and was later incorporated in The Complete Bible (an American translation), says:

"In the whole history of religion there has never been such active interest in a better English Bible as there is today . . . In 1611, in response to an appeal from a Puritan leader, King James authorized a group of scholars to revise the Bishops' Bible, and they produced the famous King James Bible. And when in 1755 Samuel Johnson got out his English dictionary with only one way to spell each word, Prof. Blayney of Oxford took the King James Bible and revised all its spelling to agree with Johnson—thousands of words. It is his Bible, with hardly a variation, that passes everywhere for the true King James Bible to this day.

"Since then, manuscript discoveries have produced amazing results: partial manuscripts from the third century, especially the almost complete Chester Beatty papyrus of Paul's Letters, have given evidence of great value. The English Revised Version of 1881-85 was followed in America in 1901 by the American Standard Version. Meantime, hundreds of Greek papyrus documents, business and social, from N. T. times had been found in the sands of Egypt, written in non-literary, non-classical Greek, the language of the New Testament. This discovery, scholars agreed, put N. T. translation in a new perspective. For if the N. T. was written in the language of common, everyday life, why should it not be translated into THAT KIND OF ENGLISH? That conclusion, of course led to new translations—not mere revisions—in plain, modern English, both in England and America, the list of different translations of the N. T. rose from around 150 to fully 200. In two

# PEWS, PULPIT AND CHANCEL FURNITURE

OF

# Distinction

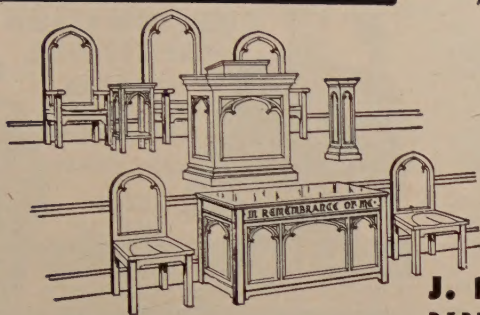
COMMUNION TABLES  
PULPITS • CHAIRS  
ALTARS • LECTERNS  
BAPTISMAL FONTS

Gothic, Romanesque, Colonial,  
and Early American designs to  
harmonize with every edifice.

Send for illustrated Catalog

Furniture for America's Churches  
Since 1897

**J. P. REDINGTON & CO.**  
DEPT. 44 • SCRANTON 2, PENNA.



cases, Prof. Moffatt's N. T. translation of 1913 and now my own of 1923, were followed by renditions into modern English. In my own case, we went on and translated the Apocrypha directly from the Greek into English, which never had been done before.

"When in 1929 the copyright on the American Standard Version expired, the publishers turned it over to the International Council of Religious Ed. representing most of the Protestant bodies in the U. S. A. A committee appointed to explore the need for further revision, and although there was much disagreement among seasoned scholars about procedure, it was decided that revision was necessary. The making of the new version was authorized in 1937."

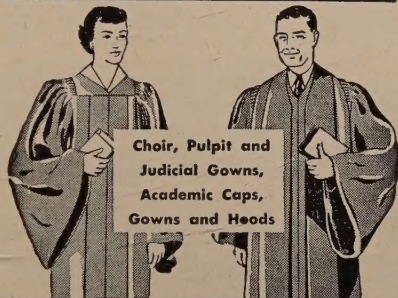
The Revised Standard Version of the Bible is an authorized revision of the American Standard Version of 1901 and the King James Version of 1611. Embodying the best results of Biblical scholarship, this version, expressing the meaning of the Scriptures in English diction, designed for use in worship, preserves the simplicity and beauty of the King James version. There are no changes in doctrine or fundamental concepts; inaccuracies and errors of the former versions were corrected as more ancient manuscripts became available. Words that have changed in meaning, therefore misleading, were replaced by the language of today.

The Revised Standard Version of the N. T. was published February 11, 1946; the Revised Standard Version of the O. T., published September 30, 1952, and is included in this volume with the N. T. In addition, it presents the parallelism and verse structure of Hebrew poetry with new clarity and beauty. Forty-two of the foremost Biblical scholars and teachers have taken part in the work of the Committee, aided by 50 representatives of co-operating denominations for review and counsel as an Advisory Board.

OUR HOME CAN BE CHRISTIAN. Donald M. Maynard, Abingdon-Cokesbury, 160 pp. \$2.

This is a volume of 12 chapters "About Children," followed by an excellent list of "Suggestions for Further Reading" on Family Life, Husband-Wife Relationships, Children in the Home, Concerning Adolescents, Sex Education, The Family and Religion. Individual chapters, such as "Understanding Why Children Act As They Do," "Physical Health and Personality," "Social Adjustment and Discipline," would

## Cotrell and Leonard GOWNS



SINCE 1832

Cotrell AND Leonard  
INC.  
Albany 1, New York

## THE JUDSON PASTOR'S Communion Set

COMPLETE • COMPACT • PRACTICAL  
AND MOST REASONABLY PRICED

- Washable Fabrikoid Case
- Liquid-tight Glass Flagon
- Metal Bread Container
- Aluminum Bread Tray
- 3 Glasses

ONLY  
\$7.25  
COMPLETE

Every essential for administering a simple service. Fitted "in velveteen-lined Fabrikoid case. Smaller than a small book—4" x 7½" x 1¼". Durably constructed for lifetime service. Ready for instant use.

THE JUDSON PRESS • 1703 CHESTNUT ST., PHILADELPHIA 3, PA.

make the book worthwhile; there are, however, many more practical suggestions than could be listed here. Parents who want help on "HOW to develop their children" will want this volume.

**THE UPWARD CALL**, by Henry David Gray. Abingdon-Cokesbury. 95 pp. \$1.25.

This is a book difficult to evaluate. There are no vigorous criticisms to be voiced, and yet one can scarcely become enthusiastic over it. The sub-title states that it is a daily devotional study of Philippians for Youth, though all ages would profit by reading it.

It must be said that the book does not lift itself above the average, and thus becomes just another devotional guide. There are no keen insights, no penetrating analyses, no startling new thoughts. One always has the feeling that he has read all this before. And yet the thoughts, though obvious, are searching, and full of spiritual truth. The whole tone of the book is reverent, and it will be used with profit.

An honest review should point out that the sub-title is somewhat misleading, though of course not so intended. A "daily" devotional guide in a single volume naturally implies a year's meditations, simply because it is customary. This book covers only a twelve week period.—*W. G. Sherman.*

**ANSWERING GOD'S CALL**. Frank M. Kepner, Judson Press. 110 pp. \$2.

This is a volume of informal sermons, dealing with Life's problems, by a man whose warm faith, and love for his fellows, won 1743 additions to the First Baptist Church, Pomona, California, in 10 years. Since 1946, he has been executive Secretary of the Southern California Baptist Convention, where the staff has been increased and 25 new churches have been organized. Dr. Kepner is the regular speaker on the Baptist Laymen's Hour, a radio program heard in 12 states and the P. I.

**OUR CHURCH PLANS FOR ADULT EDUCATION**, a Manual on Administration, by Idris W. Jones, Judson Press, 76 pp., paper binding, 75c.

This booklet is just what the title implies, contains six chapters—What Is Adult Education; An Adequate Program; How Much Organization Do We Need? The Sunday Church School; Other Educational Opportunities, which goes into detail on the Sunday Evening Forum and the Midweek Church Night Groups, Leadership Training, School of Missions, etc.; Leaders That Lead, the final chapter includes Adult Department Superintendent, the Pianist, Teachers, Training Leaders. This Manual will solve many problems if studied conscientiously and suggestions put into practice.

**A STUDY IN ST. MARK**, by Austin Farrer. Oxford University Press, 406 pp. \$5.50.

In this searching study the author approaches the Gospel of Mark from the point of view that it is a cycle of accounts of healing miracles, and that these miracles are always symbolic. Farrer rejects the Papian tradition surrounding Marcan authorship. Says the author, "St. Mark had no written original, nor continuous oral repetition even to guide him." The Evangelist's interpretation of Christian history is theological, Farrer holds. The healing miracles form a pattern, and the Gospel moves steadily toward the central point, the passion and resurrection. "The use of the many healing miracles is to exhibit the richness and diversity of the one saving act . . ."

Farrer states that though the Gospel is not concealed allegory it is studied symbolism. He points out that "all of the beneficiaries (of the healing miracles) are single persons." He deals with the relationship

# GOWNS

## PULPIT·CHOIR

**CONFIRMATION  
BAPTISMAL**


**DOCTORS  
MASTERS  
BACHELORS**

**CAPS GOWNS  
AND  
HOODS**

EST. 1912

### BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.



## ELECTRIC LIGHTED CHURCH BULLETINS - HONOR ROLLS



Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

**ASHTABULA SIGN COMPANY**

Dept. F

Ashtabula, Ohio

## CHURCH BULLETINS

Scriptural — Artistically Designed  
Large Assortment — Self Selection  
Lithographed — Special Days — General Use  
*Be Sure to Get Our Free Catalog and Samples*  
**ECCLESIASTICAL ART PRESS**  
DEPT. F, LOUISVILLE 12, KY.

## Church Windows

### ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained,  
and Ecclesiastical Glass

Send us the sizes and shapes of your windows  
and we will submit quotations

## CHAIRS

138 STYLES

STEEL  
WOOD  
FOLDING  
NON-FOLDING

AT WHOLESALE PRICES  
IMMEDIATE DELIVERY

SEND FOR FREE CATALOG—State Your Requirements

**ADIRONDACK CHAIR CO.**  
DEPT. G-10, 1140 BROADWAY, N.Y. 1, N.Y.

EST. 1926

FACTORIES:  
NEW YORK  
DETROIT  
DALLAS  
DENVER



# OCTOBER, 1952

## GENERAL INDEX

Abolition	337
Billed Christianity	329
Book Reviews	354
Brotherhood	340
Church Methods	334
Communism	331
Cosmical	333
Death	348
Death and Action	329, 344
Divine Spirit	335
Illustrations, Johansen	351
Insurance	334
Junior Pulpit	338
Life	340
Memorial Dedication	336
Mern Idols	333
Newcomer's Club	334
Achilles Heel	331
Our Wheels	333
Redemption	349
Seasons	340
Thanksgiving	336

## ARTICLES

Communism, Reiser	331
Life and Teaching	333
Volzard	329

## ILLUSTRATIONS

Life of God, Millay	333
Life of God the Best	351
Law of Wonder	338
Life's All-seeing Eye	352
Following God's Name	352
God Forgotten Us	354
Greatest Life, Lampman	338
Life, van Dyke	338
Life, Kunkel	326
Our Wheels, Braunstein	333
Mon on Mount	353
For Little Children	353

## SERMONS

Living and Doing, Braunstein	344
Mark of Christian, Allen	340
God and I, Sherman	348

## JUNIOR SERMONS

Sky Adventure	339
This Is It	338

## CHURCH METHODS

Alcohol	337
Concrete-Plaster	335
Dedication Service	336
Dream of Hungry Man	336
Father-Son	336
Fund Raising	334
Gambling	337
Gratitude	336
Growth In Spirit	338
Holy Spirit	335
Insurance	334
Kaffee Klatsches	337
Letters From God	337
Live-Stock Gift	335
Newcomer's Club	334
New Money Order Service	335
Tracts	337
Universal Bible Sunday	330
Why Join Church	337
Winning Souls	335

## SCRIPTURE TEXTS

I—Illustrations	
O—Outlines	
P—Prayer Meetings	
S—Sermons	
JS—Junior Sermons	
Prov. 3:5-6	(I) 352
Isa. 1:3	(I) 354
Isa. 14:14	(JS) 339
Matt. 6:9	(I) 352
Matt. 7:21	(I) 353
Matt. 19:14	(I) 353
Luke 9:62	(I) 351
John 13:17	(S) 344
John 13:35	(S) 340
I John 1:3	(S) 348



## Brass Altar Ware

CROSSES, VASES, CANDLESTICKS,  
CANDELABRAS, MISSAL STANDS,  
OFFERING PLATES.  
• Write For Catalog

**J. P. REDINGTON & CO.**  
DEPT. 801 SCRANTON 2, PA.



## ROBES

Catalog and fine selections of  
sample materials on request.  
Fair Prices. Mention whether  
for Pulpit or Choir.

**DeMOULIN BROS. & CO.**  
1153 South 4th St., Greenville, Ill.

## ACCORDIONS

### FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian  
Workers and Missionaries at  
**SPECIAL DISCOUNTS**

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet  
Dept. EP, 2003 W. Chicago Ave., Chicago 22, Ill.

## CHOIR GOWNS

### PULPIT VESTMENTS

Hangings - Ornaments  
and Supplies

Catalog Free on request

**THE C. E. WARD CO.**

New London, Ohio



## CHURCH BUILDING LITERATURE

For a list of more than 100 items of literature  
provided by the Interdenominational Bureau of  
Architecture, please send a card to

**E. M. CONOVER, Director**  
Room 808

300 FOURTH AVENUE, NEW YORK 10, N. Y.

## "THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set as illustrated permits an impressive  
ceremony and leads the  
field in communion ser-  
vice. Available in ma-  
hogany, oak or walnut in  
either 25, 36 or 49 cup  
size and can be stacked.



Circular and quotations on request

**SANITARY COMMUNION SERVICE**

Box 396-Dept. E.

Rochester 2, N. Y.

## PIPE ORGANS

of Distinction

**AUSTIN ORGANS, INC.**

HARTFORD, CONNECTICUT

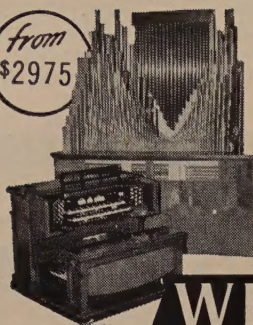
Levi and the Twelve to the healings Mark records,  
says, "It is possible that St. Mark gives a distinct  
significance . . . to the healings one by one."  
He regards the Lord's healing mission as "a heal-  
ing of the twelve-fold (or thirteen-fold) Israel." Thus  
he describes the consistent movement of the  
church toward unity.

This volume is not a commentary, but an attempt  
to interpret the images which Mark used to describe  
the mission of Christ. One often has the feeling, while  
reading this study, that Mark himself would be sur-  
prised at the symbolism contained in his Gospel  
book.—W. Goddard Sherman.

**HOME AND ABROAD.** (Youth Worship Program)  
Nevada Miller Whitwell. Standard. 216 pp. \$2.00.

This is a book of fifty chapters. Each chapter pre-  
sents a program of worship and a "talk" to go with  
it. A travel tour provides the themes. The tour starts  
at Niagara Falls and ranges through the United  
States by many roads coming at last to the Empire  
State Building. It crosses the Atlantic, roams through  
Spain and France, and slips home again past the  
Statue of Liberty. The work is well done, and should  
be helpful to workers with youth and to Church  
school superintendents. Ministers with Junior Congre-  
gations will find many fine suggestions.—Wm. Tait  
Person.

from  
\$2975



TONE...

inspired tonal beauty is yours, when the choice is WICKS. Here is superb performance within reach of all.

WICKS ORGAN COMPANY  
HIGHLAND ILLINOIS

**WICKS ORGANS**

Please write  
Department E.X.

*Sudbury* CHURCH WORSHIP AIDS

Have your dealer show you  
the wide variety of well made  
church appointments we produce

FOR COMPLETE CATALOG SEND TO  
**SUDBURY BRASS GOODS CO.**  
55 SUDBURY STREET, BOSTON 14, MASS.

**FOLDING CHAIRS**

*in Steel  
or Wood*

**FOLDING BANQUET  
TABLES**

**WRITE FOR CATALOGUE  
AND LOW DIRECT PRICES**

**J. P. REDINGTON & CO.**

**DEPT. 89 SCRANTON 2, PA.**

**GOWNS**

• Pulpit and Choir •  
Headquarters for  
**RELIGIOUS SUPPLIES**



Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

**National**

CATALOG ON REQUEST  
CHURCH GOODS  
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

# WHERE TO BUY CHURCH EQUIPMENT



## ATAR WARE

Redington & Co., J. P. .... 357  
Sudbury Brass Goods..... 358

## BELLS AND CHIMES (Tower)

Maas Chimes ..... 359  
Schulmerich Electronics..... 347

## BIBLES

ABINGDON-  
COKESBURY ..Back Cover  
National Bibles ..... 348

## BULLETIN BOARDS

Ashtabula Sign Co..... 356  
W. L. Clark Co., Inc..... 354

## CANDLES & CANDLE SETS

EMKAY (Muench-Kreuzer) 328

## CHAIRS AND TABLES

(Folding)

Adirondack Chairs ..... 356  
Monroe Co. .... 359  
Redington & Co., J. P. .... 358

## CHURCH BULLETINS

and PAPERS

Ecl. Art Press ..... 356  
Goodenough & Woglom..... 352  
Standard Pub. Co..... 348  
Woolverton ..... 350

## CHURCH FURNITURE

AMERICAN SEATING 341  
Josephinum Furniture .... 354  
Ossit Co. .... 359  
Redington & Co., J. P. .... 355

## COMMUNION SERVICE

Judson Press ..... 35  
Sanitary Com. Service.... 35

## GOWNS (Pulpit and Choir)

Bentley & Simon ..... 35  
Collegiate Cap & Gown... 35  
Cotrell & Leonard, Inc.... 35  
DeMoulin Bros. .... 35  
E. R. Moore ..... 34  
Nal. Ac. Cap & Gown... 35  
Ward Co., C. E. .... 35

## HYMN BOOKS

Hope Pub. Co. .... 35

## INSURANCE

Ministers Casualty ..... 35  
Presby. Min. Fund..... 34

## MISCELLANEOUS

Accordion Mfg. Outlet.... 35  
Bureau of Architecture.... 35  
College of Metaphysics... 35  
Lindner Safety Candle.... 35

## ORGANS (Pipe)

Austin Organ Co. .... 35  
Wicks Organ Co. .... 35

## PUBLISHERS

ABINGDON-  
COKESBURY 327, 346, 35  
JUDSON PRESS ..... 345, 35  
Revell Pub. Co. .... 35  
THE UPPER ROOM .... 34

## RECORD FORMS

Hauke Press ..... 35

## WINDOWS (Stained Glass)

St. Joseph's Art Glass... 35

PRINT YOUR name, house number, street address, city, zone number, and state, so catalogs and information sent on your inquiry will reach you.



Firms whose names you find here have proven their integrity in serving BUYERS of Church Equipment